THE Methodist Woman

March, 1944

THE METHODIST WOMAN

420 Plum Street, Cincinnati 2, Ohio

Published monthly by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

MRS. GEO. W. KEEN, Publication Manager

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. Geo. W. Keen, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Assistant Editor is 420 Plum St., Cincinnati 2, Ohio.

OUR COVER PAGE

Methodist women will recognize the beloved faces of Mrs. William Butler, mother of Miss Clementina Butler and wife of first Methodist missionary to India; Dr. Clara Swain, first medical missionary to India; and Miss Isabella Thoburn, first missionary appointed to India. The dates of March 23 and March 30, 1869, are significant dates in the missionary history of Methodist women, for on the first date, the Woman's Foreign Missionary Society was organized in historic Tremont Church, Boston, and on the latter date they voted to send out their first two missionaries. Methodist women observe the 75TH ANNIVERSARY OF THEIR WORK IN INDIA THIS MONTH.

DELEGATES

(Continued from February issue)

CENTRAL JURISDICTION

Atlanta Conference—Jurisdictional Conference: Mrs. Eva B. Parks, 503 Rockwell St., S. W., Atlanta, Ga. Reserve to Jurisdictional Conference: Mrs. Virginia G. Dickerson, 69 Martin Ave., S. E., Atlanta, Ga.

Central Alabama Conference—Jurisdictional Conference: Mrs. W. L. Turner, 309 Eighth Ave., W. Birmingham, Ala. Reserve to Jurisdictional Conference: Mrs. Willimena Wilson.

East Tennessee Conference—Reserves to Jurisdictional Conference: Mrs. Hattie Walker, 402 Second South St., Morristown, Tenn.; Mrs. Fetta Holland, 1025 Fuller Ave., Knoxville, Tenn.

Mississippi Conference—Jurisdictional Conference: Mrs. L. V. Holland, 111 E. Church St., Jackson, Miss.; Mrs. Clarie Collins Harvey, Samuel Houston College, Austin, Tex.

North Carolina Conference—General Conference: Mrs. J. W. Simpson. Jurisdictional Conference: Miss I. R. Jones, Asheville, N. C.; Mrs. Bessie Coltrane Pettiford, Raleigh, N. C.

South Carolina Conference—General Conference: Mrs. Mamie E. Gordon, Dillon, S. C. Jurisdictional Conference: Mrs. Phylis M. Gibbes, Greer, S. C.

Tennessee Conference—General Conference: Mrs. M. M. Drake, Pearl High School, Nashville, Tenn. Reserve to Jurisdictional Conference: Mrs. Lillian Jones, 1105 Johnston Ave., Nashville, Tenn.

Texas Conference—General Conference: Mrs. P. D. Johnson, P. O. Box 664, Marshall, Tex. Reserve to Jurisdictional Conference: Mrs. M. D. Robinson, 423 Hamlett St., Palestine, Tex.

Upper Mississippi Conference—Jurisdictional Conference: Mrs. G. A. McEwen, Tupelo, Miss.; Mrs. C. A. Williams, Durant, Miss. Reserve to Jurisdictional Conference: Mrs. E. F. Scarborough, Box 527, Holly Springs, Miss.

SOUTHEASTERN JURISDICTION

North Georgia Conference—General Conference: Mrs. L. M. Awtrey, Acworth, Ga. Jurisdictional Conference: Mrs. M. E. Tilly, 1013 Highland Ave., Atlanta, Ga.; Miss Ethel Harpst, Ethel Harpst Home, Cedartown, Ga.; Mrs. R. D. Little, Marietta, Ga. Reserve to Jurisdictional Conference: Miss Bert Winter, Canon, Ga.

SOUTH CENTRAL JURISDICTION

Louisiana Conference—General Conference: Mrs. George S. Sexton, Jr., 110 Sexton Rd., Shreveport, La.; Mrs. J. B. Pollard, 2107 Polk St., Alexandria, La. Jurisdictional Conference: Mrs. W. N. Ledbetter, 1134 Dalzell St., Shreveport 36, La.

North Arkansas Conference—General Conference: Mrs. R. E. Connell, 210 E. Church St., Morrilton, Ark. Reserve to Jurisdictional Conference: Mrs. A. P. Patton, 401 E. Washington Ave., Jonesboro, Ark.

The Methodist Woman

Seventy-five Years in India

"BACK of every great event in history lies some great urge, some trend of thought, some long-nourished dream, some indomitable faith," wrote Mary Isham in *Valorous Ventures*. This is certainly true of the thrilling story of the early beginnings of the work of Methodist women in India.

Before Methodist women sent their own missionaries, the way was being prepared by William and Clementina Butler, who went to India in 1856 and were followed later by Rev. and Mrs. Edwin Parker, Rev. and Mrs. James Baume, Rev. and Mrs. J. W. Waugh, Rev. and Mrs. J. R. Downey, and Rev. James M. Thoburn. With all of their successes, they realized that little progress could be made until the women were reached. "They faced a shut door and the key was not in their hands. Only women could enter there."

In 1864, the Butlers returned home. They had prepared the way for the others. Four years after this, Rev. and Mrs. Edwin Parker were forced to return home because of the illness of Mrs. Parker.

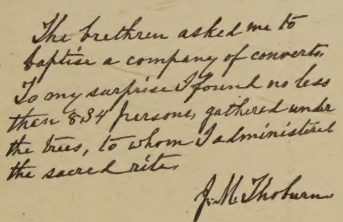
These two names were destined to go down in church history as the impetus back of the movement which sent women missionaries into India, supported by Methodist women. So, of course, when they returned to the United States, they could not keep silent about all that they had seen. Of course, they used every possible opportunity to speak of the needs which they had seen in India.

Then one day the seed began to bear fruit. The women of Boston became interested and they decided to meet and discuss this matter in Tremont Street Church, Boston.

On March 23, 1869, called by Mrs. Isham "the most famous rainy day since the flood," eight women gathered at Tremont Street Methodist Episcopal Church and decided to organize.

On March 30, 1869, another meeting was held. Twenty-six were present. A constitution was prepared and adopted "By and for the Woman's Foreign Missionary Society of the Methodist Episcopal Church."

It was not until the May meeting of this same year that they voted to send Miss Isabella Thoburn and Dr. Clara Swain to India. It was in this meeting that Mrs. E. F. Porter sprang to her feet during the discussion and said these historic words: "Shall we lose Miss Thoburn because we have not the needed money in our hands to send her? No! Rather let us walk the streets of Boston in calico dresses, if need be, and save the expense of more costly apparel! I move the appointment of Miss Thoburn." Prudence gave way to faith and the appointment was made. Furthermore, it was determined to send two ladies, one a medical lady. Dr. Clara A. Swain accepted the call. Miss Thoburn, upon arriving in India, was appointed to Lucknow and Dr. Swain to Bareilly.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To my surprise I found no less
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J. M. Thoburn

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—J. M. THOBURN.

Bishop Thoburn baptizing 834 converts

Educational Missions in India

The appointment of Miss Isabella Thoburn to Lucknow started one of the most far-reaching events in all India. Miss Thoburn believed that "no people ever rise higher than the point to which they elevate their women." Pondering these things the conviction grew that the most helpful approach to the great task lay in the education of girls. "If we do any good and great work among the women," said Miss Thoburn, "we must have trained Christian women with which to work." Lucknow was one of the leading centers of Methodism.

In a small one-room house in the bazaar, school was begun. Here this rare Christian educator taught some twenty-five Indian girls. This school was a distinct departure from the exciting zenana day schools which enrolled both girls and women.

Prolonged search was made two years later for a property in Lucknow suitable for the woman's work and within the means of the society. Here at Lal Bagh, the Lucknow Christian Girls' School became a unique institution. "It's founder gave unstintedly to the upbuilding of Indian womanhood. Timid girls found in her a friend and confidence; the ignorant fell in love with learning; those who had known only ugliness found beauty; and all found Christ. Much more than learning, this great teacher desired culture of mind and soul and nobility of character for her pupils. As the number increased, dormitories and schoolrooms were erected."

Primary and middle-school work was offered. The school grew rapidly and soon numbered one hundred and twenty-two. In 1885, three pupils completed high-school work. One of these was Lilivati Singh, later to be the leading Indian educator for women in India. These girls desired to complete their education. Miss Thoburn investigated, but while there were one hundred colleges for men in India, not one was available for women.

This was the challenge for the opening of a Christian college. Additional courses were added to the high-school curriculum. Miss Thoburn, accompanied by Miss Singh, returned to America, and the women rallied to the support of a college for India. Then, with startling suddenness, after a few hours illness of cholera, Isabella Thoburn slipped away into eternity. Shortly, the college became a fact and bears the name of its founder, Isabella Thoburn College.

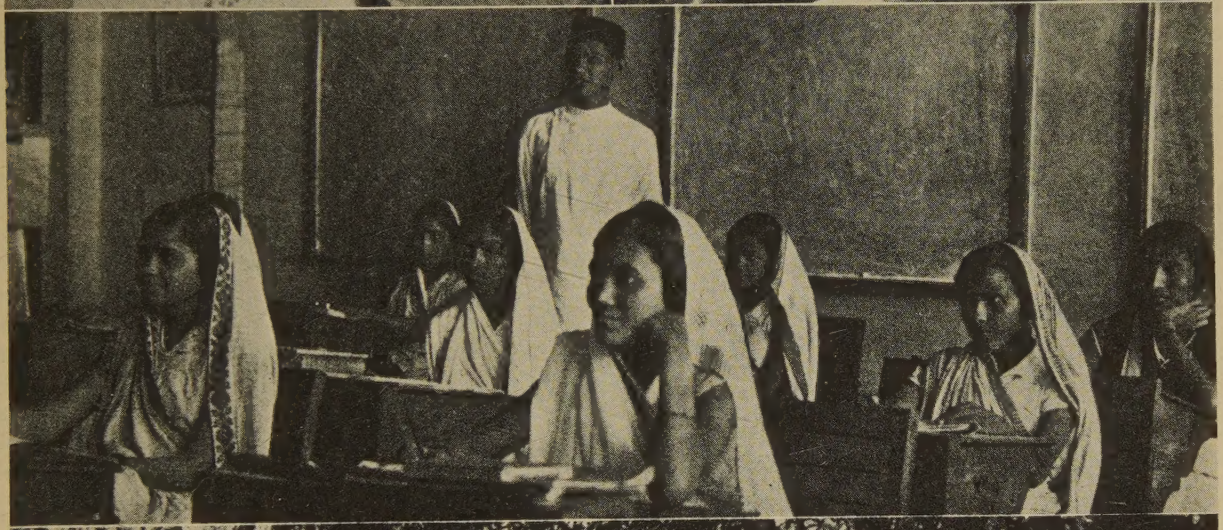
Miss Isabella Thoburn and Miss Lilivati Singh

Mrs. Chandrama Prem Nath Dass

Several presidents have followed in worthy succession to Miss Isabella Thoburn, as head of the college. Today the college has another most worthy successor as president, Mrs. Chandrama Prem Nath Dass, who has the distinction of being the first woman of India to become president of a college.

In a recent letter Mrs. Dass says of the growing program of Isabella Thoburn: "We have 304 on the rolls including sophomores and seniors. In all, 120 young women have been refused for lack of room, and applications are still coming in. The parents have wept in my office, the telegrams that have been coming in daily asking for late admissions have been pathetic. It is my hope that we may be able to obtain the help of parents in India to enable us to build a new dormitory."

This is the story of the development of one of the leading educational institutions in India. Even in the early days of this school, the arm of Methodist women reached out to establish other learning centers for Indian girls. In each of the conferences within India, schools have been established. It is a mighty roll call and its significance for the future of India is impossible to proclaim. Hundreds of missionaries are assigned to these schools. It is a work of which Methodist women may be justly proud.



Top Row: Twin girls in kindergarten, Sironcha, India

Senior Mathematics Class, Girls' School, Baroda

Chapel, Lahore Girls' School

No school yet for these girls in Harsana. Badly needed

Medical Missions in India

As Recorded by Mary Isham*

Dr. Wilma Conger Perrill with a new-born babe, Clara Swain Hospital, Bareilly India

In Bareilly, Dr. Clara Swain, first medical missionary of her sex in Asia, found eager welcome and adventure. Patients were waiting on the veranda for the "Doctor Miss Sahiba" when she awakened on her first morning in that city. However India might look askance at education for women, medical attention opened the door where men doctors were forbidden to enter. In anticipation of Dr. Swain's arrival, fourteen of the most promising orphanage girls had been chosen for preliminary medical training.

Indian gentlemen of high position soon called on Dr. Swain to pay their respects and express appreciation for her mission to their women. So, officially introduced, patients came in increasing numbers. Ever mindful of her spiritual mission, the story of the Great Physician was told wherever she went.

Under urgent need for a hospital, Dr. Swain looked with longing at a house, or "palace" as it was called, adjoining the orphanage, owned by the Nawab of Rampore. If only they might purchase one acre of the land it would be enough. Overtures made to the prime minister led to an invitation to visit the Nawab in a distant city.

Dr. Swain, with Rev. and Mrs. Thomas and Dr. and Mrs. E. W. Parker, made up the party. They were escorted in royal fashion to a lodge set aside for vistors. There they waited two anxious days before they were summoned to an audience. Rev. Mr. Thomas was spokesman. Before he could complete his carefully prepared request for a privilege of purchase, the Nawab interrupted, "Take it, take it, I give it with pleasure for such a purpose," and the audience was ended! Again God had answered prayer.

The recognition given this first medical woman was the most important in view of the general hostility on the part of the medical profession in India, partly due to resentment at her invasion of a sphere they held belonged exclusively to men, and partly to the conviction that women could not be competent practitioners. Dr. Swain, though young and inexperienced, vindicated the ability and the actual advantage of her sex in this field.

The medical class continued successfully, and in 1872 thirteen passed examinations before the civil surgeon of the station and were granted certificates permitting them to practice in all ordinary diseases.

The conversion of the Nawab's house into a residence was followed by the building of the dispensary, opened May 10, 1873, and the hospital was ready for occupancy January 1, 1874. To this place came high and low, rich and poor, Christian,

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CAPTIONS FOR PICTURES ON PAGE 7

Top Row: The Mrs. William Butler Memorial Hospital, India. The first class entering the Butler Memorial Hospital; the girls are from schools in Baroda, Godhra, and Telegaon, India.

Second Row: Nurses entering new chapel for dedication, Kolar, India. Ellen F. Cowan Memorial Hospital and School of Nursing, Kolar, India.

Third Row: Patients coming to the hospital, Kolar, India. Moslem woman arrives in covered cart at hospital for consultation. The ambulance of the Creighton-Freeman Memorial Hospital, Brindaban, India.

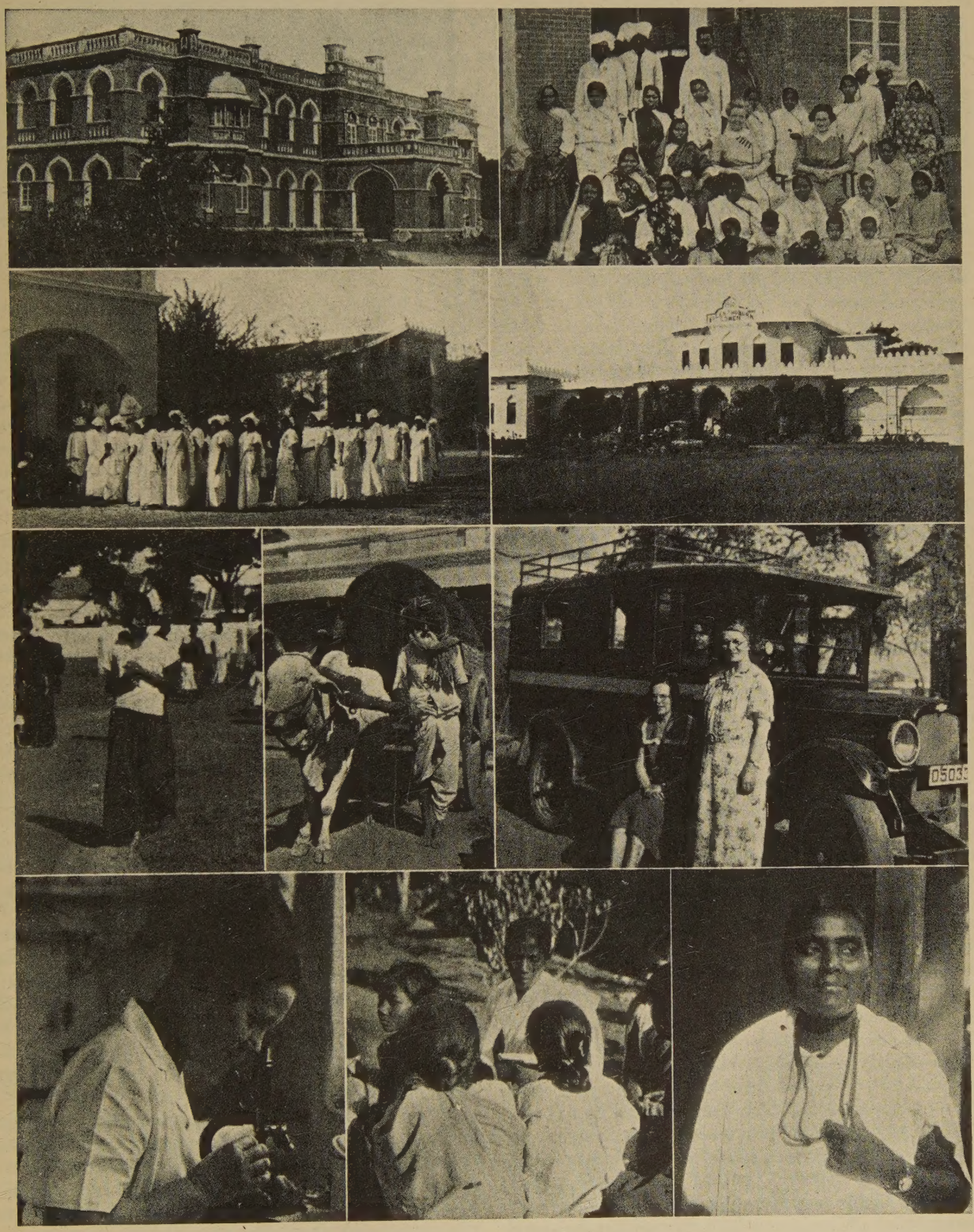
Fourth Row: Dr. Loal E. Huffman in the laboratory of Butler Memorial Hospital, Baroda, India.

Bible woman and patients, Clason Memorial Hospital, Sironcha, India.

Dr. Jaya (Victory) Luke, Clason Memorial Hospital, Sironcha, India.

*The material for this historic statement of our medical work in India is from *Valorous Ventures*, by Mary Isham. The last few paragraphs contain later news which was available in the office of the editor.

Pictures of some of the Medical Work in India



Moslem, Hindu, and each received the same tender care. Since it would disgrace purdah women to come without their husbands, they often arrived escorted by husbands, relatives, and servants, bringing their own cooking utensils to avoid defilement.

Dr. Swain worked on alone, treating many thousands annually until in 1876 she was invalided home with little hope of returning. Fortunately for India, Dr. Swain regained her health and returned to her post in 1880.

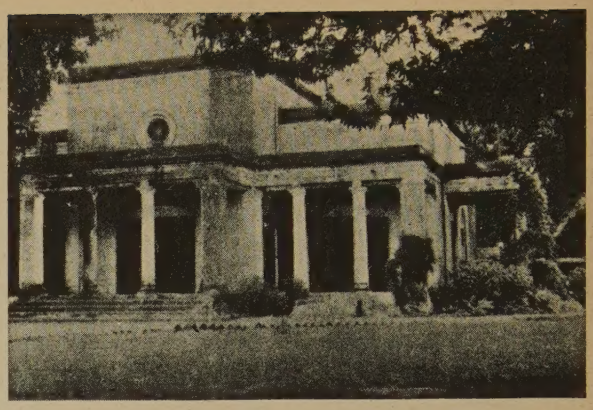
The success of Bareilly medical work led to insistent demands for missionary doctors in other places. Other work was opened, but medical work between 1879 and 1899 had its ups and downs. Bareilly, the one station possessing a real hospital and equipment was constantly in operation. In March, 1885, Dr. Swain was invited to attend the Rani of Khetri in Rajpatana. Dr. Swain so endeared herself to the Rani that after two weeks she was invited to remain as resident physician to the ladies of the court, with the promise of freedom to teach Christianity which had until this time no entrance to the province. After much prayer Dr. Swain consented, and shortly severed her connection with the society, which, nevertheless, continued to cherish its noble "first medical missionary" and to follow her with prayers.

Medical work was at low ebb in 1900, with Dr. Martha Sheldon in Bhot and Dr. Emma Scott in Brindaban the only physicians of the society in India. Dr. Jennie Deart-Dease returned to care for Bareilly Hospital in that emergency. Matters began to mend on the arrival of Dr. Margaret Lewis, in Bareilly, in 1901. Dr. Edna Beck came to Ajmer the following year and Mary B. Tuttle, M.C., reached Baroda in 1903.

Definite expansion dates from 1906. The high point of the India Jubilee for women was the laying of the cornerstone of the Mrs. Wm. Butler Memorial Hospital in Baroda. In 1906, Dr. Tuttle was welcomed in Pithoragarh. . . . . Dr. Lewis pioneered in Kolar in 1909; treated over six thousand patients in six months and broke sod for Ellen Thoburn Cowen Hospital. From the small dispensary in Brindaban, the Sarah E. Creighton Hospital was built and dedicated in 1910. . . . . In 1912, Anna S. Clason Dispensary, with rooms for a few patients, was built in lonely Sironcha.

Bareilly Hospital was rebuilt and named Clara Swain Memorial. Values of hospital properties increased from $52,000 to $187,000 and more.

In 1918, Methodist women united with other denominational groups to establish a Medical College for Women at Vellore. For years the Christian Medical Association of India, representing medical missionaries of all denominations throughout the country, had been saying that higher training for India Christian doctors was an absolute necessity, and that it could be obtained satisfactorily only in an institution under Christian auspices. 1944 is a crisis year in medical education in India. Unless the twenty-five-year-old college founded by Dr. Ida Scudder, the Missionary Medical College for Women, Vellore, Inc., can meet government demands for enlarged faculty and equipment by October, 1944, it must close its doors. It has turned out over three hundred Indian women doctors and is the only Christian medical college for women in all South India. Boards in America and Britain are rallying behind "Vellore" and making both emergency and recurring grants to insure not only the future of this college for women but the establishment of a medical institution of university grade for men also. The plan is to develop at Vellore a great medical center for both men and women. Government medical colleges admit their students on a communal basis—so many Moslems, so many Hindus, so many Christians, in proportion to the number of adherents of each religion in the country—and as Christians are a minority group, few Christians will secure admission. The future of Christian medical education therefore hangs on the current effort to "Save Vellore."



The Dispensary, Bareilly, India

The Board of Missions of the Methodist Protestant Church started its first medical project in India with the founding of the Suvarta Hospital, in 1923, at Dhulia, India. Again, the needs of little children led Methodist women to unite in this great adventure of medical missions. The hospital has recently been enlarged and is serving large numbers of people in this area.

What the future of medical missions is to be in India is ours to say of this generation! If the women of the Woman's Society of Christian Service, with its fine achievements in the past, respond to the challenge of today's conditions, God will use us to bring about the new day that is to be.

The Indian Christian's Dilemma Today

By Bishop V. S. Azariah

Anglican Bishop of Dornakal, India

The Congress Party of India demands that Britain immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot co-operate with Britain in the war against Axis aggressors.

The Muslim League also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslim Dominion. In the interests of the sixty million of the Depressed Classes, Dr. Ambedkar violently objects to the Congress demands.

Mr. C. Rajahgopalachariar, former Congress Prime Minister of Madras, advocates reconciliation with Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

In this conflicting situation the Indian Christian hardly knows what his attitude ought to be. Certain considerations emerge from the fact that he is both a follower of Christ and a citizen of India.

With trembling conviction, Indian Christians see that they must be on the side of India's freedom. If China, Japan, Persia, and Turkey can hold their heads up as independent nations, their motherland should have the same status.

The Indian Christian has vague fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. Would India's freedom mean a return to the old caste tyranny? Congress leaders have never given the slightest consideration to clearing these doubts.

The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." While, therefore, he asks for freedom, he cannot agree to bring it by civil disobedience.

In view of these conflicting loyalties, what is the Indian Christian's duty? He cannot join the Congress, for he demands nothing for himself; he does not very much care for his community to have a separate electorate. He would demand freedom, but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organization, for he does not ask for privileges for his own community; but, with his Christian culture and outlook, he asks only for opportunities to serve his motherland. He is blamed by the Congress, by the Depressed Classes, and by Muslims that he does not throw himself into this political struggle.

And what about the war? War, he knows, is a negation of man's highest qualities and destiny. He would therefore have no war for any cause whatever. He realizes, however, that there are worse evils than war. If an aggressive nation cannot be curbed by reason, argument, and fair dealing, it is the duty of all nations who care for justice and righteousness to stop the aggressor and, if need be, perish in the attempt. That being so, the Indian Christian is ready to throw himself into the war. To launch any campaign that will tell against India's participation in the war he feels to be a blunder. To bargain for this or that as a reward for participation he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with Congress in this matter.

Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland and that his countrymen may understand his loyalty to his religion.

That being so, with all the earnestness of his being, he pleads with his countrymen not to let themselves go in mad lawlessness. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian states, external defense, and the mutual mistrust of communities within.

He also pleads with equal earnestness with the government not merely to trust to the restoration of order by force (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and even now to explore fresh possibilities of reconciliation of differing views and different political parties. The government can take steps, by conciliation, consideration, and magnanimity to bring about a change of heart in the people and the leaders. Whatever method may be followed, reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray—and pray until he is heard.

Woman's Societies in India

By Mrs. Satyaviti Chitambar

SEVENTY-FIVE YEARS AGO ISABELLA THOBURN AND CLARA SWAIN CAME TO INDIA! The history of the work of Methodist women in India reveals the difficulties these splendid women encountered—prejudice, superstition. But they did not give up! Converts were made, churches were strengthened, conferences were organized, and today there is a splendid organization of the Woman's Societies of Christian Service in India. From all that we are able to learn, our problems today are not different from yours. There is still indifference in places, but more important, there are great victories for the Kingdom taking place.

It was my privilege recently to visit many of our conferences and to help organize the women of the local churches into Woman's Societies of Christian Service.

In the Bengal Conference I contacted many groups. The Ladies' Aid at Thoburn Church, Calcutta, was the first society visited. They reorganized the Ladies' Aid into the Woman's Society of Christian Service. It was decided to continue the same officers and to elect in addition, two chairmen, one for missions and one for social reform work. Realizing that the best means for social reform is to make our homes more Christian, a series of studies on the Christian home were given at the weekly prayer service, with "Family Altars" as the subject. At present there are forty members of the Woman's Society of Christian Service. Their monthly budget is about Rs 60/ per month. They help some church pensioners and some children with their education.

Several centers outside of Calcutta were reached. The women became interested in our work at Bhabua and in Africa under the leadership of our missionaries, Rev. and Mrs. Christian. We trust our efforts to organize four societies in these districts will bring forth fruit.

There were more requests for meetings in the Asansol District than we had days and conveniences. The pastors were helpful. The plans included all the important centers on the district. We had to rely on railway trains and gharries, which do not cater to our convenience nowadays. In Asansol we have a Woman's Society of Christian Service leaning to missionary activities.

In the Hyderabad Conference, the Vikarabad Society has organized this year. They had an installation service at the time of the summer school for village workers, so some of the village women might be present. This group meets once a month for a devotional meeting, using the material in the *Indian Witness* as the basis of their study. They are planning to take the students for a week-end tour in two of the smaller villages this week.

The Hissar Church in the Indus River Conference had a tea the afternoon that I visited them. They meet twice a week at various homes. They are learning the value of fellowship in Christian work and prayer. The society also tries to help the church financially. They make things for sale

A group of the babies at Warne Baby Fold, Bareilly, India, supported in part by members of the Woman's Societies of Christian Service

and this year raised Rs 17/, which they used for various projects. There is a membership of twenty-one in this society.

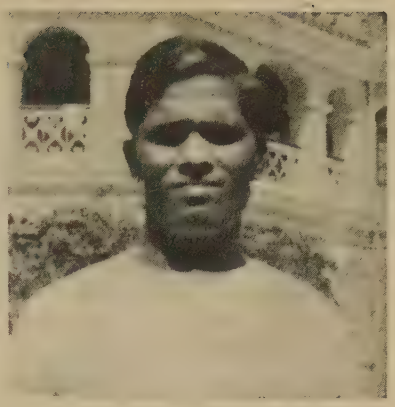
The Woman's Society in Lahore has had eight meetings during the year; three in the church and five in the homes of the members. The Temperance Society has been united with the Woman's Society of Christian Service. Two temperance programs have been arranged during the year. The membership is forty-nine. The Warne Baby Fold, Bhabua Mission, and Madar Sanatorium each received Rs 10/ from the society and Rs 8/ have been sent to the Woman's Christian Temperance Union.

In Sind there is a great deal of drinking. *Because of the presence of so many soldiers, authorities have put a ban on the sale of beer to anyone but soldiers.* Through the Sunday schools, day schools, and churches the people have been urged to become abstainers, and Congress has helped them in their teaching by picketing liquor shops.

In Rawind the Woman's Society meets once a week and each week during a month a different leader presents a subject on missions, temperance, sewing, or hygiene. The twenty-two members have raised Rs 35/5 which they have distributed to the Baby Fold, the Madar Sanitorium, Bible Society, African Mission, Bhabua Mission, and the poor fund of the local church.

In the North India Conference, according to Miss Violet M. Singh, there is all-round progress in the work of the society in the conference. It may therefore be profitable to mention here a few of the most striking features of our work, such as the growing interest of missionary work, marked progress in the regular meetings of the society, and liberal contributions to the society in spite of the difficult times. We have therefore ample reason to believe that the work will grow year after year, even under the threats of many dark clouds over us. We may be faced with serious difficulties and many discouraging events, but an unwavering faith and a united effort for the service of the Lord will make us more than conquerors, and an unprecedented victory will be our reward in the new Christian order.

Miss Winnie Gabrielson writes that in the Northwest India Conference there is a steady, even if slow, progress all through the conference. The biggest item, however, is the organization of the society in Delhi, under the eager efforts of Miss Stockwell and her Indian helper, Miss Kushali Ram, who visited almost every home and personally invited them to tea. About seventy women were present. A fine program was presented and a society was organized, and a big offering as an initial gift was taken. At the next meeting they fixed upon dues; considering some of the poor women who were there, the president suggested



Mr. A. B. Christian. Mr. and Mrs. Christian, now in Africa, represent the first foreign mission endeavor of the National Missionary Society of India.

that the minimum be four annas a year, but that those who can should give a rupee. A poor woman got up and protested, saying: "What, can we not give a rupee in a year? We are not going to give only four annas; we can give a rupee!"

Let me close with a story of my visit in Champawat. A week before our Family Week I arrived in Champawat. It gave me a chance to inspire the pastor to plan for the week. The very next day we made plans and arranged for daily meetings in preparation for it. Much prayer was offered individually, in families, and in groups at the church. Also a great deal of personal work was done. Much enthusiasm was shown and the spirit of the Lord began his work in many hearts. The pastor and his wife had led a most miserable life for the past fifteen years. Each of them had contemplated committing suicide to escape the misery in their home. When we had the district in '15, '16, and '17, he was one of our best workers. I was shocked to see him, he was an entirely different man—defeatism stamped in his walk, his manner of talk, and in his work. God led me to tackle that home first of all. I had a talk with them individually first, then together. At first they were both rebellious. God had left them, there was no spiritual life left in them, they were hirelings in his field and were obeying orders of the district superintendent and the bishop and that was all. It took a whole morning; fortunately it was pouring so we were not disturbed. I had gone to their place; the Lord was with us there and after much prayer and reasoning, the word of the Lord worked in their hearts and they began to see light; eventually they could not withstand him, they threw themselves at his feet and surrendered. What joy we experienced there, and what a victory it meant in the lives of both! My heart is full of praise to the Father for it.

I could go on but this is enough for you to get an idea of the work that is being done in the church. It is only through Christ that we can win; my efforts are to bring them to see this and to win for him. When this is done our work gets easy.

Present Problems for Home Missions

By Kenneth Underwood

A PROGRAM for American Protestant churches and missions was offered by the Home Missions Council of North America in ending its three-day annual meeting, held January 10-12, at the Marble Collegiate Church in New York City. The ten-point program, with its emphasis on facing present problems in light of the postwar period, summarizes the views of the various speakers and the 225 delegates from twenty-three denominations who attended the conference.

Mrs. Norman Vincent Peale, wife of the host pastor and president of the council, was re-elected for two years. Miss Bettie S. Brittingham, editor, was re-elected treasurer. Delegates heard a joint statement of the executive secretaries, Dr. Mark A. Dawber and Miss Edith E. Lowry, in which they said: "During the war the churches and missions have been jolted out of their complacency and old routines. There can be no return to the way missions and church work were carried on before the war."

The program advocated by the Council follows:

1. Churches must aggressively fight the spread of isolationist sentiment in America and seek America's full participation in maintaining world peace.

Said Dr. Eduard C. Lindeman, professor of social philosophy, New York School of Social Work, New York City: "The strategy is being laid now to defeat a world order based on internationalism. Christians must aggressively ask for peace at the end of this war or an alliance may be formed against America. We will come out of this war the most powerful country and might be looked upon as a threat to the rest of the world as Germany was."

Dr. H. R. Tolley, Chief of Bureau of Agricultural Economics of the United States Department of Agriculture, enlarged on the danger of economic isolationism to American agriculture in a talk on "Postwar Issues in Agriculture and Rural Life."

2. Churches must prepare to meet more fully the social effects of demobilization and population migration. The church must be "on the move" for the twenty-five million people on the move during the war in America, and perhaps permanently.

According to Leon Henderson, former Price Administrator and speaker at the opening session, "job opportunities will decline after June or July regardless of the course of the war, due to termination of contracts and piling up of sufficient reserves in several types of war equipment. Unless adequate safeguards are taken, our production can be cut in half fifteen months after the war ends."

3. Churches must become teaching as well as preaching centers for the training of leaders in the handling of specific community problems and needs. Since the war has led to the concentration of church authority among older people, a revival of youth movements and youth training must be undertaken now.

4. Church groups and social agencies must coordinate and unify forces to meet the moral deterioration of American life, the growing juvenile delinquency that is expected to increase after the war, and the breakdown of family life. Consolidation of churches where possible is advised.

5. Churches must call on industry and labor organizations to make every effort to fill the gaps in America's production lines by women without children, leaving mothers to make homes for the boys and girls who will run tomorrow's world.

"Women must be looked on first of all as wives, mothers, developers of children, and the source of children's security in wartime if we are, from a long-term view, to win the war and the peace," warned Dr. Ellen C. Potter, Chairman of the Child Care Committee of the New Jersey Defense Council.

6. Churches must inaugurate a huge system of counseling and guidance for the return of soldiers to civilian life.

"One million servicemen and women have already been demobilized in America, but nothing has been done for them on a warm, human basis. Unless the churches prepare now for these people they will not be able to handle the mass return after the war," said Dr. Lindeman.

7. Churches must offer more opportunities for the development of "friendship in a day when highly mobile and urbanized people have lost the friendship pattern of life."

8. Churches must meet the increase of race and minority hatred by programs of more rapid integration of language and race groups into the regular churches.

Dillon S. Myer, Director of the War Relocation Authority, said, "The sooner relocation centers can be removed from the American scene and their residents restored to normal ways of living, the better for the evacuees and the better for the nation." He asserted that 88 per cent of the Japanese

and Japanese-Americans now in the centers are loyal to the United States or have agreed to abide by its principles. He commended the churches for establishing hostels and securing lodging places in private homes for Japanese-Americans, but emphasized the need for more of such accommodations.

The dangerous trend toward oppression of minority groups was pointed out by Mr. Myer in no uncertain terms, when he said: "We need to be reminded that the things which are taking place in this country today—oppression of minority groups; fostering of belief in superiority of one group over another on the basis of race, or religion, or political faith are the same things which shocked us when they took place in Nazi Germany. We need to be aroused to the realization that we are fostering, or at least permitting, at home the things against which we are fighting the costliest war the world has ever seen. In the educational process which must take place if catastrophe is to be averted, the church can and must play an important part."

Several Negro delegates asked that the church speak out more boldly on where Christians stand on Hitlerian oppression of minority and racial groups in America.

9. Churches must study the spectacular growth of small emotional sects or "store-front religions," which are increasing in urban areas more rapidly than the old-established denominations. According to the Rev. H. Paul Douglass, who spoke on the "Implications of Population Changes in Wartime," these Pentecostal sects—137 of them—were before the war largely confined to Southern rural areas. But with the migration of Southern farm workers into cities for war jobs, the sects have swept like a spiritual hurricane through urban communities. Thirty-five of them have increased their numbers 100 per cent since 1916; the Assemblies of God, for example, 364 per cent.

Dr. Niles Carpenter, Dean of School of Social Research at the University of Buffalo, called the rise of emotional sects "one of the most phenomenal events of American life," and said that "the regular denominations cannot laugh it off. We had better understand it, for it is religious dynamite."

10. A program of increased use of wide-scale publicity and promotion on an interdenominational basis is imperative.

The overall emphasis of the conference's ten-point program is the need for mission groups and churches to study communities in which the problems Christians desire to meet are greatest, to experiment until techniques are devised for meeting them, and then to report those techniques to local churches by means of leadership-training conferences and the religious press so that they may be used in communities across America.

The reports of committees at the meeting on field work of the Home Missions Council of North America in various problem areas indicated that many successful techniques have been worked out. The resources and strategy are available, but church members have not shown the will to dig them out to publicize them, and to supply funds to use them on a large enough basis to deal adequately with the problems.

For example, the migrant committee reported that their program was reaching over sixty thousand agricultural workers. The plan of personal counseling, child care and recreational centers, leadership training, worship services, has proved helpful. But the number reached is only a small fraction of the millions of people now on the move and additional millions anticipated after the war.

The share-cropper program of institute training of rural ministers has had remarkable effect on the six hundred ministers and churches reached. It, too, is only a beginning. And so with all the home-mission areas: from Alaska to the West Indies, from the Southern mountains to Minnesota sugar-beet country, from boom towns to Army camps, and from country to city.

The delegates made a big step toward meeting these problems in their plans for (1) an enlarged research and study program—a sort of National Missions Planning Board—to devise social strategy and philosophy for missions; and (2) a greater publicity program for the Council designed to publicize effective mission strategy that can be used by local churches, to speak for Protestant missions on social issues, to co-ordinate denominational publication programs, and encourage the sharing of study material, to advise the various publicity boards on methods of public relations, and to create new ideas for mission promotion.

Conference on Postwar Employment of Women

In line with the action of the Woman's Division at the annual meeting in Buck Hill Falls, a Fact-finding *Conference on Postwar Employment of Women* has been called to meet in New York, N. Y., March 16-17, at the Metropolitan-Duane Methodist Church. Specialists and leaders of national and international reputation will participate in the discussion of topics that relate to problems facing women at work in the United States and in other lands, with special attention given to employed mothers and family life, the domestic worker and the postwar world, and the woman's place in a program for full employment.

Interested leaders over the church are invited to attend this conference. Registration cards will be sent on request by Thelma Stevens, 150 Fifth Avenue, New York, N. Y.

Missions View Their Post-war Opportunities

A Report on the Foreign Missions Conference

By William W. Reid

"WE BELIEVE that evil forces apparently so irresistible are doomed just because they are arrayed against God and his eternal purposes. In this faith we rededicate ourselves to the task of remolding an international society in which justice, confidence, and good will shall prevail and a lasting peace be established. To achieve this peoples and races must needs care for the highest welfare of each other and share with each other the best they have to give. To expect this may seem visionary but we boldly declare that these Christlike relations between peoples of different races and nationalities are the solid facts of the world in which we live. . . . . This fellowship is at once 'the great new fact of our time' and 'our hope for the future.' "

This "statement to the churches of North America" indicates the tone and the spirit of the fiftieth annual meeting of the Foreign Missions Conference of North America, held in Chicago, January 3 to 7. Five hundred delegates and guests were present and considered these main problems and their answers:

What place will the Christian church have in the world after the war?

In what ways will the missionary enterprise have to adjust itself to meet in any adequate manner the needs that will face it in every corner of the earth in the postwar years?

How do conditions within the churches, within America, within the so-called "white man's world," help or hinder the growth and spread of Christianity among people of color?

Even in the midst of war, it was pointed out, the Christian church, through its missionary agencies, is finding itself in new fields of service and leadership—as witness the church's unprecedented ministry to suffering millions in Europe, in prison camps, in occupied and in West China, among Japanese-Americans in the United States, among migrant groups and industrial groups from many nations in America, and even as a spiritual force among the people of Japan itself. At the same time, men from every walk of life and from every nation of the earth are saying, "The teachings of Jesus—the things for which the church at its best stands—are the only hope of the world tomorrow, the only hope for a just and lasting peace."

The resources of man power and of money and of service which has been available to the missionary agencies in the past will be far from adequate for the postwar years, if the visions of the missionary leaders are to become actualities. The church must enter these new or enlarged fields at once after the war—in some instances, before the war has been concluded. It must multiply many times over its present program of making literate the millions of people in India, in China, in Africa, and in the recesses of Latin America; i must give the newly literates a worthy basic Christian literature; it must give attention to the problem of reaching millions of Moslems—"the most difficult people in the world to Christianize"—through the printed page, and through actual demonstration of Christian service, such as medical attention; it must study anew and give adequate support to the world's rural billion, to the millions of every race without medical attention, to the neglected Indians of South America, and to our own sons in service and soon to return from service.

"The experience of Russia alone in the last fifteen years is a startling adventure in changing the pattern of life as they affect human welfare," said Dr. Ralph E. Diffendorfer. "In this brief period of time, Russia, by the application of scientific methods to the solution of the problems of her people through central planning, has, for instance, reduced her illiteracy from 85 to 15 per cent, has started her youth on the road to good health already manifest in her army, and has transformed untrained peasants into resourceful workers in precision tools. Every fresh Russian victory on the battlefront gives Russia additional confidence that she has discovered a way to new life for afflicted multitudes.

"Our next hope for the Christian world mission is that we may not be blind to the significance of these social changes, especially in the new Russia, for the millions of underprivileged people everywhere. China has already announced her national scheme of public health and medical service, and other national reforms are in the making. Her in-

evitable determination to industrialize and possibly to arm herself should give the whole world pause.

"What do these social changes mean for the Christian world mission? What can we hope for as an approach to the new world we face? One thing is clear, the Christian mission of tomorrow must be planned in accordance with, and on a scale comparable to, the forces now seeking to remake the world. . . . .

"In the field of human welfare the literacy movement is now in the fore. All recognize its importance and all know the contribution which the Christian movement may make in every land for immediate service in teaching people to read and to provide them with the necessary reading materials. May we express the hope that the literacy movement assume a major place in our missionary policy in the near future? Let there be large planning to reach whole communities or countries, with the use of the most improved methods, and let it be followed through until recognized objectives have been reached. . . . .

"If we have anything to offer, and we have much, to the new philosophy of life necessary to undergird the future peace of the world, then an approach must be made to the leaders of thought in any and every land. In this regard can anyone point to a single country where the Christian forces have attempted to bring to thinking men and women the claims of Jesus Christ and his significance for the day in which we live? We have here and there an evangelist to the educated classes; we have published a few books and after reviews in the journals; we have put them on the book counters for sale; we have printed a few tracts and sent out some colporteurs; but as far as I know, the Christian movement nowhere has set about this task with the sagacity, the scope, and the long-range planning which it deserves."

Other speakers pointed out that in the political realm also—and here Christians must lend their best influence for justice and righteousness—there are problems for the postwar years that will require the help and patience and counseling of Christian and missionary forces for the solution: Will India be given a freedom that will enable her to develop the best in her life and enable her to become one of the great nations of the world—as her population would entitle her to be? Will the idea of "colonies" in Africa and elsewhere be gradually abandoned so that all people can become free and self-directing? Will there be just "terms" made for the losers of the military conflict in Europe and Asia so that the millions of people of undefeated countries may become free and happy and self-sufficient and peace-following? Will small and isolated people be free and protected, or must they seek the care of larger nations? And will the goods of the world be so available and so distributed that the needs of men for food and clothing and the necessities of life will not be withheld or denied anyone? . . . . These are problems that are of concern to every Christian, every missionary agency, and to which Christians can help find a solution.

While we carry on these missions in foreign lands, various speakers said, we must also clean our own house: we must do something drastic and quickly about race discrimination in the United States, something about the treatment of loyal America-born Japanese and Chinese in the United States. For, they pointed out, news of America's and the white race's color discrimination is known the world over, and it brings discredit upon Christianity, upon our missionaries, upon America, and upon all our noblest and best plans and purposes.

Something of the growth of co-operation among mission boards and agencies was illustrated by the fact that 102 such bodies were represented at this fiftieth anniversary conference, whereas, the first session, in 1894, represented only twenty-one different organizations from the United States and Canada. Two of the founders of the conference, Drs. John R. Mott and Robert E. Speer, were present on the jubilee program as honorary chairmen. Dr. A. L. Warnshuis was chairman.

"The missionary enterprise has taught ecumenicity—or the habit of mind which thinks of the whole household of faith throughout the world as one in origin and one in ultimate intention—supranational, supraracial, supradenominational," Dr. Henry Smith Leiper, secretary of the World Council of Churches, told the conference. "It is the willingness to stress not accidental disunity, or even intentional division, but that unity of fellowship which is the intention of the Great Head of the church who prayed before his crucifixion that his followers might be one. The missionary enterprise has put substance into this conception. It is not merely a dream. There is a world-wide fellowship in every land. It is the only world-wide fellowship in existence."

LIFE MEMBERSHIP PINS

The supply of life membership pins is exhausted, and orders for more than 2,000 are now being held; 1,500 pins have been on order for months, but on account of government priorities, the jeweler has been unable to fill this order or to accept an order for additional pins.

Certificates are being sent out as usual, with a notice indicating that pins will be sent later. Orders will be filled according to the DATES they are received in this office, and no information can be given as to when pins can be sent.

MRS. INA DAVIS FULTON, Treasurer.

150 Fifth Ayenue, New York 11, N. Y.

News Flashes

From Statements Made at Home Missions Council

Alaska

Change is the keynote of the year in which we are living. That change is probably nowhere as intense or as permanent as in Alaska. Postwar Alaska will be a very different place, for Alaska has "come of age" and the future is full of promise.

Skyways will dominate the world of the future. The quickest route from Asia to Europe passes through Alaska. We can see now why General Billy Mitchell said in 1935, "Whoever holds Alaska will hold the world." (The Committee on Alaska.)

Puerto Rico

One thing that all are agreed upon is that the island ought to be industrialized in order to sustain its larger population, that the process of industrialization will be different because of the absence of fuel and raw materials, and finally that the Federal Government will have to help in this. Puerto Rico's economy, based on sugar and the sugar industry, can support only half of its population.

In line with Governor Tugwell's recommendation, it is likely that President Roosevelt will recommend to Congress changes in the Constitution of Puerto Rico, the principal one of which will be that the Puerto Ricans shall be permitted to elect their own governor. (Committee on West Indies.)

Dominican Republic

The Board for Christian Work in Santo Domingo reports a year of expanding activity. Its International Hospital is enlarging its services, made necessary and also made possible by receiving many cases from the armed forces of the United States and its Allies. The church in the capital has a Bible class for Americans and other forms of ministry in the English language. The Woman's Division of Christian Service makes an appropriation of $5,000 to this work.

City and Bilingual Work

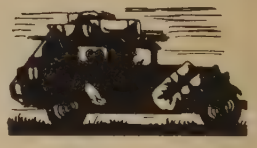
The cities of North America are facing the most drastic changes in their history due to the war. Some 1,200 incorporated communities have been seriously affected by population influx for war work and about 80 per cent of these are cities of 10,000 population or over. The entire situation constitutes a new, great challenge to the city church.

Indian

A new type of service just being started among Indian groups is that of placing a worker in the Southwest to work among Indians who have moved to new areas for war work.

Miss Bertha Eckert, who is well acquainted with Indians of this area, has been appointed to this work. She will make her headquarters at the Good Shepherd Episcopal Mission at Fort Defiance, from which point she can reach, by car and railroad, many of the places where Indians are working. The Indians are living outside of towns in shack-type buildings. The thing that seems to be needed in this situation is for someone with experience from outside to make an interdenominational approach.

Migrant



As the task of Christian service to migrant labor assumes larger proportions in the fields of labor, education, health, etc., the committee faces a growing necessity for formulating standards of excellence, personal, and educational requirements in its staff representatives.

It is a long reach back to the beginning of the Home Missions Council work for "farm and cannery migrants." We have made great strides.

Men and Women in Service

A woman worker, Miss Harriett Seibert, financed by the Woman's Division of Christian Service, is carrying on interdenominational service among the WAC's.

A special committee is at work on the adjustments which need to be considered as the demobilization and the postwar period approaches. Some of these are:

1. Conferences with the Commission on the Basis of a Just and Durable Peace concerning special letters from local churches to their own men in uniform.

2. Study on how to reintegrate the returning soldier in the life of the community.

Personnel

There will be great need for workers in the postwar period. Now is the time to begin intensive recruiting and selection of these young people.

News Flashes

Statements Made at Foreign Missions Conference

Africa

From eight hundred to one thousand distinct languages are found in Africa, nearly half of all those spoken in the world. Summing up the situation, Mabel Emerson, chairman of the Africa Committee, said: "Africans cannot speak unitedly to the rest of the world for themselves or for Africa. They have no common language or government. The Christian church and the Christian movement are the great unifying agencies among them."

Moslem World

The war will make the Moslem world much more receptive to many Western ideas and ways, according to William Wysham, long a missionary to Iran. The task of the Christian missionary will be to reach the hungry soul of a secularist, dazzled by the seeming magic of the machine to meet every need of man, but withal, completely unsatisfied at heart. Christian literature will be able to reach every village and home, where missionaries can never penetrate. So far we have only scratched the surface along this line in most Moslem lands. Can the church of America dare any longer to pay so little heed to the possibilities for good or evil of 200,000,000 Moslems?

Latin America

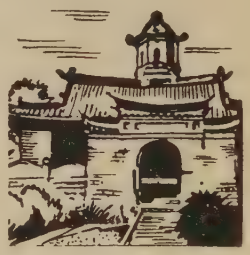
The first attempts to apply the Laubach methods in adult literacy instruction to our own unphonetic English have just been successfully made in Jamaica. Dr. Frank Laubach, who himself for years felt that the charts could not be used in our tongue, experimented in the preparation of some English charts in New York, N. Y., last October, and took them with him when he went to Jamaica the following month.

Servicemen and Women

The nine thousand chaplains with American servicemen need help as Christian ministers never needed it before, said William B. Pugh, chairman of the General Committee on Army and Navy Chaplains. The men in the service should have all the help which united Christian forces can give them; there is little in their surroundings to produce spiritual enriching. They need the touch of a loving hand.

India

Adult literacy is a prime need in India. At present only twelve people in every hundred in India can read and write, and among women the number is two per hundred. Streamlined methods of teaching adult illiterates, like the Laubach charts, are adding thousands to the reading constituency, and a necessary second step is to provide these "new readers" with suitable Christian literature. One idea that has struck fire is Ruth Ure's appeal for a "Carnegie for India"—friends who will help to place a little library of booklets for young and old in every one of India's 700,000 villages. Miss Ure has herself seen the illuminating effect of carrying a "library" such as she has in mind into a village community. Her carrying case is a kerosene can, turned on the side and cut so that a door swings open to reveal the sixty booklets within. It does not take the wealth of a Carnegie to give one of these libraries—it takes three dollars! The kerosene can insures against marauding white ants. The booklets can lift the living level of a whole village.



China

Walter Judd, Congressman from Minnesota, former medical missionary to China, told of the three stages which medical missions in China have experienced. The first emphasis was on surgery—imperative and spectacular—recovery after an operation being plain evidence of the help afforded. The next stage saw medical missionaries "selling" the idea of internal medicine to the Chinese. The third emphasis has been the period of preventive medicine, while carrying on work along curative lines as well. He told of the physical stamina of the Chinese, developed over many centuries, and of their sturdy spirit as well. He cited a Chinese pastor who told the thousands of refugees who fled from the enemy into a mission compound, "They can occupy our territory, but they can never occupy our hearts."

Missionary Personnel

The missionaries of the future must be willing to work with and under national leaders of the indigenous church, serving the church rather than the mission. They must be adjustable people, with special skills, in the field of rural reconstruction, of family welfare, and social rehabilitation. One of the biggest needs in the mission field now is to have hundreds of young people in training for the task that lies ahead in the postwar world.

Ewing Galloway

Christian Retaining Walls

By Bettie S. Brittingham

VOTED by Woman's Division of Christian Service—

"That an annual Retreat Day, or a Day Apart, be held in each local Woman's Society of Christian Service in preparation for the Easter Season, preferably during the week before Holy Week."

For Quiet Meditation Before Retreat

"Why, therefore, should we do ourselves the wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?"

—Archbishop Richard C. Trench.

Medley of Familiar Hymns

Call to Worship (as soft music is played)

("Sweet Hour of Prayer" suggested)

Use as call the poem of Archbishop Richard C. Trench.

Hymn:

"Sweet Hour of Prayer! Sweet Hour of Prayer!" (Methodist Hymnal, No. 302)

Leader:

It was raining, raining as it only can rain in the Orient. A little farmer's wife, with towel bound around her head and a bit of straw matting thrown over her shoulders, stood in the doorway under the overhanging thatch roof of her two-room mud hut, and stared at the havoc the storm was making. Her gaze fastened upon the stream of water tearing its way down through the many-stepped paddy fields which stretch from the valley up to the very top of the mountain. The rocks in the walls surrounding each field, laid there so long to keep in the precious top soil, were being torn out. All the spring's hard work seemed lost.

Her kimono tucked up round her hips was soaking wet and her bare feet and sandals were black from the muck, for she had been out trying to stop up some of the holes. . . . . She turned to take one more last look.

She remembered toddling along with her grandfather one day to the top of that hill. There had been a typhoon like this one, and the very next day he was going up to mend the walls. He told her how his own grandfather had laid out these mountain fields. Many of the larger stones had been brought up to the steep path from the river bed far below. When the walls had been laid, countless other trips had been necessary before the good earth from the valley made the fields ready for the seeds.

When her grandfather had finished repairing one of the walls, he had straightened his tired back and stood up to look at the marvelous view of the further mountains. Then he turned to her and said: "Well, Hana Chan, we've lost most of this crop; our stomachs will not be full this year. But these old walls have held for many years, and they will hold again. Next year we'll have a harvest." She thought of his words now as she turned and went inside, closing the creaking door behind her. *There was nothing more she could do till the storm was over. The world's retaining walls seem to be crumbling today, but not the retaining walls of a Christian.*

—Helen Couch in *Challenge Today Series.*

Retaining Walls Within Ourselves

Hymns:

"O Love That Wilt Not Let Me Go," No. 318, Methodist Hymnal.

"Saviour, Like a Shepherd Lead Us," No. 337, Methodist Hymnal.

Scripture:

Now let us turn to some of the loved Bible verses, Hymns have helped us. How often in days like these we turn and find renewed strength in His word.

A Missionary

A missionary in a concentration camp in China gave this verse as the one which meant most to her:

"Greet it as pure joy, my brothers, when you come across any sort of trial, sure that the sterling temper of your faith produces endurance; only let your endurance be a finished product, so that you may be finished and complete, with never a defect" (James 1:2-3, Moffatt).

A Christian Statesman

Madame Chiang Kai-shek says: "With me religion is a very simple thing. It means to try with all my heart and soul and strength and *mind* to do the will of God." Her prayer verse may be summed up in Deuteronomy 6:5:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

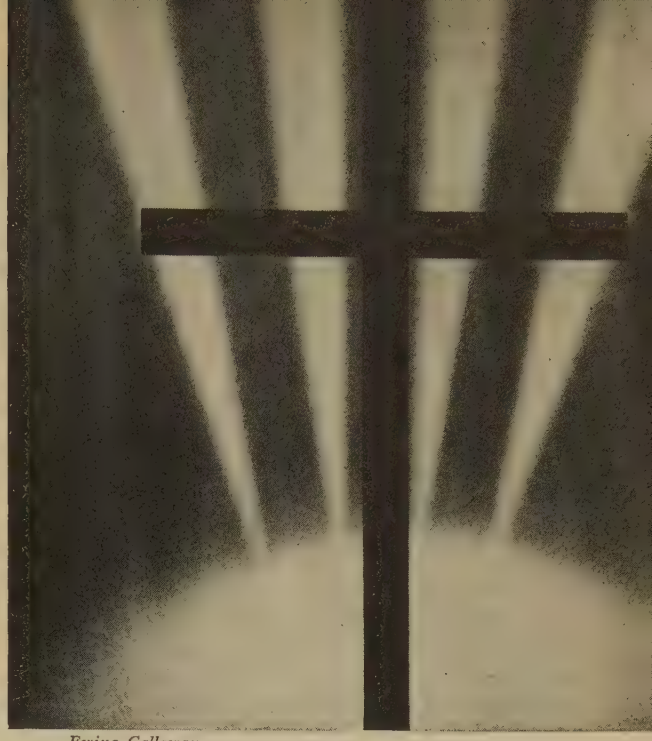
A Soldier

From a Methodist boy in combat service:

"My travels have brought home to me the truth that God is watching over us everywhere. Do you remember the Scriptures of the Jewish people lamenting at being carried away into captivity? How they cried that they could not sing their psalms

The Spiritual Life Committee is deeply anxious that this plan be followed throughout the Woman's Society of Christian Service and has invited the editor of "The Methodist Woman" to prepare the first program.

Mrs. W. M. Alexander, *Chairman.*



Ewing Galloway

of praise to God on strange shores. Then their prophets brought them around to realizing that he was with them wherever they were. Thus has it been with us. Through dangerous waters he heard our prayers, through frigid nights and horrid days on the desert he was always near. In North Africa where disease seemed our greatest danger his hand was close by and revealed means of combating this evil. As we drew nearer the danger zones, fears and doubts began to assail us. Once again we were trying to carry the burden alone and forgot about trusting in him. Then came to us the feeling that Jacob had when God said, 'I will go with you down to Egypt.' Then I knew that if my faith was strong in America it also held good in the Mediterranean, in Italy, Sicily, or Germany. I know that he will grant me wisdom and courage, sufficient for my needs wherever I go. Ours is not to decide what trials we will face in life but it is for us to decide how we will face them. I am persuaded that by living one day at a time in the best manner we know and trusting that my future will be cared for as the past has been, I will remain strong and true throughout life, living in him. When this war has ended I am confident that I'll still be able to look up and say, 'God's in his heaven and all's right with the world.' With the confidence given me that he will present his peace in his own good time, all the fears and doubts which tend to destroy that truth are as nothing. I think often of the folks at church, the days I spent there and the fellowship and brotherhood developed by the warm association with grand people who are serving me today in the comfort and cheer they bring through the countless letters of Christian friendship. I can never say I am alone. Tomorrow may bring its cares; but I am prepared to face them."

*Retaining Walls in My Nation**

"Christians live in two commonwealths, one of the earth, the other of heaven. They are to make the heavenly commonwealth the law of their lives, and do nothing in the earthly one which contradicts the heavenly."[1]

Scripture Readings

Am I tempted to choose for America material prosperity, or —— ? (Matthew 4:1-4.)

Am I tempted to hope that some modern miracle will relieve me of responsibility for Christian citizenship, or —— ? (Matthew 4:5-7.)

Am I tempted to trust in the agencies of secular government to solve all of America's problems, or —— ? (Matthew 4:8-11.)

I am called to create love in loving my neighbor whatever his race or color or creed. (Mark 7:24-37.)

I am called to stand firm in right living, witnessing to all men the moral miracle Christ can perform in me. (I Corinthians 9:23-27.)

I am called to know the plight of America—the hungry, the untaught, those sick in body, mind, and spirit. (Mark 6:34; Matthew 14:13-14; 15:32-38.)

I am called to service, sharing in the outreach of my church to all of America. (Luke 4:18-19.)

*Retaining Walls Throughout the World**

The tragedy and danger of these days is that the world has become a neighborhood before the peoples of the world have learned to be neighborly.

Scripture Readings and Meditation

"Who is my neighbor?" Read Jesus' answering parable as it sounded to his listeners, by substituting "German" for "Samaritan": Luke 10:25-37.

It was a great forerunner of Christ who first glimpsed the idea that God's punishment and guidance extended beyond the borders of Israel: Amos 1:3-15; 9:7. Dare I admit that I am "as the children of the Ethiopians, unto God"?

A later Hebrew prophet boldly declared God's purpose to be the salvation of the whole world: Isaiah 42:1-7; 49:1-6. Am I worthy to be servant of such a God?

Jesus took these prophetic ideals as God's word for himself: Matthew 12:15-21; as later did Paul: Acts 13:42-47. Are they God's purpose for me, as well?

Jesus proclaimed God's demand for limitless good will to all mankind: Matthew 5:38-48. Is his way practical in this war-ravaged world?

Jesus gave the secret of success in his world kingdom: Mark 10:35-45. How do I measure up to that standard?

Jesus trusted his disciples to carry on his work for the world: John 17:13-21. Have I failed him?

The message of Easter is that Christ is alive in our world today, stimulating his followers to carry his gospel of good will and neighborliness to the ends of the earth: John 21:15-17; Matthew 28:16-20. Is he alive in me?

Prayer

"Blessed Saviour, who hast brought life and immortality to light, thou hast bidden us follow after thee—only this; and after thee would we follow, on, and on, toward the mark of that high calling, till our passion shall grip the nations, and the earth be filled with seekers after God."

—From *New Every Morning*, by Robert Freeman.

Period of Intercession:

Let us pray for *ourselves,* for a deepening of our own spiritual lives, and a willingness to have God work through us.

(*Meditation*)

Let us pray for those who lack courage to face the day in which they live.

(*Meditation*)

Let us pray for those who are far away from us, our sons and daughters, husbands and wives in service.

(*Meditation*)

Let us pray for the youth of today bewildered by the tempo of a war-torn world.

(At close of period of intercession, have soloist sing softly, "I Heard the Voice of Jesus Say," No. 210, Methodist Hymnal.)

Note to Leader: For lack of space, we have not suggested music throughout. Suitable hymns will suggest themselves to leader. Use variety in presentation of different sections.

[1]From *The High Calling of God to the Present Church*, by Cleland B. McAfee. The Westminster Press. Used by permission.

*The basis of material for these meditations in "Together We Worship—A Lenten Tryst," published by Board of National Missions and Board of Foreign Missions of the Presbyterian Church in the United States of America and is used by permission.

A Continuing "Crusade for a New World Order"

By Thelma Stevens, *Executive Secretary,*
Department of Christian Social Relations and Local Church Activities

"THE co-operation of the organized women of the church in the Crusade for a New World Order involves much more than participation in the mechanics of the movement. *It involves a preparation of the women themselves, and their organization, for their duties and opportunities of service and influence in the postwar world.*" (*Primer of Action*—"The Crusade for a New World Order.") With the inspiration and challenge of the initial activities of the crusade in the foreground of our immediate planning, church women will give increased attention to *study and action* that will help in the building of a new world order.

Five major suggestions were made to the Woman's Society of Christian Service in the *Primer of Action.* They related to the home, the church, the community, the nation, and the world. The fourth suggestion reads as follows:

"*In the Nation:* Write to Representatives and national leaders, as church members and as members of the Woman's Society of Christian Service, indicating desire for the participation of the United States in any world organization looking toward a just and orderly life for all peoples, regardless of race, creed, or color. Indicate willingness to pay for such a life through those measures which may be necessary, such as lower trade barriers, taxes for social insurance, sharing of food, and similar requirements."

The following specific suggestions may be ways to implement this general statement *immediately* through a *continuing* program along some of these lines in every local society.

1. The Commission on World Peace, 740 Rush Street, Chicago, Illinois, has prepared for wide distribution and use *Christian Citizens' Opinion on World Order.* (Free.) This leaflet lists the names of all Congressmen and Senators, and tells how to address correctly by letter the President of the United States, Senators, and Representatives. Every local secretary of Christian Social Relations and Local Church Activities should secure the above-named leaflet. Letters to Congressmen and other national leaders are urgent *now,* indicating the necessity for the United States to participate in some form of world organization that will assure an orderly co-operative security for all peoples and all nations.

2. The Senate Foreign Relations Committee has reported favorably the Taft-Gillette Resolution (S. Res. 100) for the feeding of the children of the occupied countries in line with the pattern that has been successful in Greece. The Senate Foreign Relations Committee has also voted favorably on S. Res. 203 "to save the Jews of Europe." This resolution "urges the creation by the President of a commission of diplomatic, economic, and military experts to formulate and effectuate a plan of immediate action to save the surviving Jewish people of Europe from extinction at the hands of Nazi Germany." Early action on both of these matters will depend upon the influence wielded by *prompt letters, telegrams, visits, and telephone calls* to your Senators.

Mrs. C. T. More, St. Louis Conference Secretary of Christian Social Relations and Local Church Activities, on January 17, writes as follows:

"You asked that we report on what action was taken concerning S. Res. 100 and H. R. 117. After consultation with our conference president, I telegraphed several of the men in Washington whom you had suggested. I ordered copies of Dr. Kershner's speech and sent them to my district secretaries so they would be informed on the feeding of children in occupied Europe.

"As the resolution did not come before the Senate prior to adjournment, I wrote each district secretary, giving the names of the men whom she should contact, and also requesting each local secretary to contact them."

3. Considerable attention is being given to a possible National Service Act for total conscription of man power. In spite of the request from the administration for such authority there is widespread opposition to such an act on the part of both labor and management. There is grave need for intelligent study and action by church leaders at this point of universal conscription of labor. The *Economic Outlook* maintains that "efficient and *full* use of available man and woman power, including Negroes, is needed much more than compulsory legislation. Constructive action in

regard to better housing, child care, transportation, labor-management collaboration, ... an extended social security program, price control, and fair wages will solve most of the difficulties which beset those already at work." Let church women be ready to express their convictions to Congress about this matter.

4. *The kind of new world order we build will depend upon "how peoples can co-operate in communities."* One immediate test lies in the understanding of the basic reasons for price control and rationing. The "sharing of food" now and in the postwar period is basic to the peace of the world. The responsibility of church women not only includes intelligent dissemination of practical information on ceiling prices, rationing, etc., but also necessitates an interpretation of the long-range implications in terms of democratic community sharing at home, and the needs of peoples everywhere in war-torn countries. The success of the UNRRA depends on the "*will to share*" that *must* become more evident here and in other nations. (The Group Services Bulletin, Consumer Division, OPA, Washington, D. C., gives practical information for guidance in interpreting local price and rationing problems. Your name will be placed on the mailing list upon request to OPA.)

5. The establishment of a "brotherhood of all men throughout the world" lays certain very practical opportunities on the doorstep of the church! The family may be the focal point of responsibility. The following extract from a report received from Mrs. Ezra M. Cox is illustrative of one method:

"A 'Church Family Night,' given over to the study of 'The Church and America's People,' has recently closed its first semester at the Methodist church in Ardmore, Pennsylvania. It was planned as an educational adventure. Of course, it included fellowship, inspiration, and spiritual uplift, but the main purpose was to present facts which would destroy old false notions and prejudices and replace them with a more Christian point of view.

"The plans for the Church Family Night were worked out by the local board of missions, whose members, beside the pastor and the youth representative, were all members of the Woman's Sosiety of Christian Service. The course was planned for five Sunday nights, beginning November 14. The plan was as follows: At 6:00, box supper—families brought their own box lunches. Hostesses from the Woman's Society of Christian Service provided tea and coffee for the adults and milk for the children. At 6:45, a hymn sing and family altar devotion in charge of the pastor. At 7:00 we met in groups to study the topic, 'We Who Are America,' and the place the church must take in helping make America truly 'one nation, indivisible, with liberty and justice for all.'

"There were classes for primary, juniors, junior high, senior high, and adults. Sunday-school teachers and youth leaders co-operated splendidly in the leadership of the classes. The official board and the board of education each voted ten dollars toward the study materials, movie rental, etc. In the adult class there were resource leaders, plenty of reading material, assignments upon which certain members reported, and group discussions. . . . . At 8:00 all classes came together for movies showing neglected Americans served by the church.

". . . . Each night was intensely interesting, but the Oriental night was outstanding. Two fine-spirited, clean-cut young Japanese, one a student at Haverford College, the other a married man who recently came with his wife and family to live in the community, talked to us of their experiences in relocation centers and their hopes and desires as American citizens. No pre-conceived prejudices could last in such an atmosphere."

6. For information and study, basic to *continuing action*, the following pamphlets may be helpful:

Fundamentals of the International Organization. Security and World Organization.

Secure both from the Commission to Study the Organization of Peace, 8 West Fortieth Street, New York, N. Y.

The Politics of Labor. University of Chicago Round Table, Chicago, Illinois. 10 cents.

Why Race Riots?—Lessons From Detroit. Public Affairs Committee, 30 Rockefeller Plaza, New York, N. Y. 10 cents.

Inter-Conference Meeting

The Northeastern Jurisdiction Conference of the Woman's Society of Christian Service will be entertained in New York by the New York and New York East Conferences, March 28, 29, 30, 1944. Because of this our *March Meeting* will be omitted but urge all of you to attend as many of these sessions as possible. A comprehensive picture of our important work will be given.

The regular April Inter-Conference meeting will be held on Friday, April 21, in the chapel at 150 Fifth Avenue, beginning at 10:30 and closing at 3:30. The theme for this month will be "My Christian Venture With the Latin American." The speakers for the day will include Dr. Mark Dawber, Executive Secretary of the Home Missions Council of North America, and others.

Departmental Suggestions

Relationship Between Woman's Society and Wesleyan Service Guild

Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

If it were not for church-minded women who could not attend the meetings of the Woman's Society, which ordinarily meets in the daytime, there would probably never have been a Wesleyan Service Guild. It was to meet the hours of the gainfully employed women that the Guild was, at the time of unification, made a definite part of the Woman's Division of Christian Service.

From each of the uniting women's organizations specific values were preserved.

On the standing committee of the Wesleyan Service Guild which formulates the plans for the Guild, there are:

Six members of the Woman's Division: Mrs. David D. Jones, Mrs. Anna E. Kresge, Mrs. Franklin F. Lewis, Mrs. S. W. Rosenberger, Mrs. W. H. Veenboer, Mrs. Harry Earl Woolever.

Six jurisdiction secretaries, each elected by her jurisdiction Guild: Northeastern, Miss Ruth B. Weed; Southeastern, Mrs. K. W. Warden; Central, Mrs. L. C. Thomas; North Central, Miss Sylva Snedaker; South Central, Mrs. I. J. Ayers; Western, Miss Gertrude M. Hutchinson.

Ten members at large, chosen by the Woman's Division and Jurisdiction members: Miss Louise Young, Miss Dorothea L. Keeney, Miss Martha B. Shannon, Miss E. Jane McDonald, Mrs. Adella M. Langill, Mrs. W. A. Tribble, Miss Mae Wilson, Miss Bettie S. Brittingham, Mrs. Olyn Hull, Miss Lena C. Knapp.

Several principles have guided the standing committee in its work, chief of which is a desire to become closely affiliated with the Woman's Division and the Woman's Society, but, at the same time, to allow as much initiative as possible to the employed women, many of whom are accustomed to assume great responsibility for and with their employers.

The Guild uses the program materials, leaflets, and periodicals of the Woman's Society. Each month there are two Guild pages in The Methodist Woman, and World Outlook carries quarterly Guild articles. "The Moving Finger Writes" has had brief items about Guild missionaries.

The constitution of the Woman's Society of Christian Service and the Wesleyan Service Guild provides for close co-operation between the two:

1. The president and the treasurer of the Wesleyan Service Guild are members of the executive committee of the local Woman's Society of Christian Service.

2. All Guild funds for mission projects (Guild projects, other projects of the Woman's Division of Christian Service, special memberships, Week of Prayer Offering, cash for supply work) and the cultivation fund go through the hands of the treasurer of the local Woman's Society of Christian Service.

3. The Wesleyan Service Guild budget is a part of the Woman's Society of Christian Service budget in district and in conference. Although the Guild budget does not count on that of the Woman's Society in the local church, the total giving of Woman's Society of Christian Service and Wesleyan Service Guild is reported annually by the minister as the work of the women of the church.

There is increasing co-operation between the Guild and the Woman's Society. Many societies have adjusted the time and place of their executive committee meetings, at least semiannually, sometimes quarterly, so that the president and the treasurer of the Guild, whose daytime hours are prescribed, may meet with them. In certain cases the irregular schedules of employed women have made this extremely difficult and have led to various devices.

One such plan is to have a co-ordinator, selected jointly by the Guild and the society, who is able to attend both Guild and Woman's Society meetings. She interprets the work of each group to the other. When president and treasurer of the Guild are unable to attend the executive committee meetings, she represents them.

The Guild has assumed for 1944 responsibility for a portion of the work of the Woman's Division:

For Special Missionary Projects of the Guild (each of which is included in the work of the Woman's Division)	$57,000
For other projects of the Woman's Division of Christian Service	78,000
Total	$135,000

It should be definitely understood that all of the missionary projects supported by the Guild are included in the work of the Woman's Division, and the funds go through the hands of the treasurer of the local Woman's Society of Christian Service.

There are many unofficial ways in which the Guild works with the Woman's Society. Many churches plan to feature one joint meeting each

(*Continued on page 23*)

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

New Study Courses, 1944-45. At the Annual Meeting of the Woman's Division in December, the new topics for study were recommended by the Standing Committee on Education and Cultivation and approved by the Woman's Division as follows:

"The American Indian."

Text: *The Indian in American Life,* by G. E. E. Lindquist and collaborators.

"Southeast Asia."

Texts: *West of the Date Line: Christian Pioneering in Southeast Asia,* by Constance M. Hallock.

Unfolding Drama in Southeast Asia, by Basil Mathews.

"The Christian Faith and the Christian Way."

Texts: The Bible.

The Word of His Grace, by Costen J. Harrell, a study based on the Book of Ephesians.

"Christians and a New World Economy."

Text: To be announced.

Some or all of these four courses will be offered in each of the five Jurisdiction Schools. Our office is now working with Jurisdiction committees and deans in making up faculties and planning other program features for the Jurisdiction Schools.

The Conference Woman's Societies of Christian Service which sponsor schools or institutes will offer some of the new 1944-45 courses in their schools or institutes this coming summer. The Conference Committee on Study and Action should co-operate with deans by giving guidance in selection of courses and teachers and other leaders. A list of possible leaders for conference schools and institutes has been sent to conference secretaries of Missionary Education and Service and to all deans whose addresses have been sent our office.

The new topics for study are exceedingly challenging. Just as soon as the announcements of publications are available, jurisdiction and conference secretaries of Missionary Education and Service will receive them. Societies will receive information from their conference secretary of Missionary Education.

In the meantime, we still have the 1943-44 spring study which for most societies will be "Christian Ventures in Learning and Living." "The Church After the War" offers another timely topic. Both of these courses should be used sometime in 1944 if they have not already been studied. "The Problem of Suffering" and "The Church and America's Peoples," the two other topics for 1943-44, were very widely used last fall and winter, and are topics of continuing interest.

Many enthusiastic comments concerning these studies have come to us, giving the general impression that each study undertaken presents a new challenge to learning and living the Christian way of life.

The problems which confront Americans as individuals and as citizens of "one world" demand clear thinking, fearless action, and genuine personal commitment to the Christian way of life. The program of study and action recommended by the Woman's Division is designed to prepare Methodist women to take places of Christian leadership in the home, the church, and the community.

* * * * * *

Questions of general interest frequently come to our desk and the information requested is of value to all members of Woman's Societies. Such inquiries receive personal attention. One question is so frequently asked that it seems wise to give the reply on our page of THE METHODIST WOMAN.

Question: Please tell me what proportion of the Woman's Society of Christian Service missionary dollar actually gets to some mission field?

Answer: 92.3% reaches some mission field at home or abroad. The figures are taken from the report of the treasurer of the Woman's Division for 1942. The cost of administration of approximately four million dollars is 2.9+%; the cost of education and cultivation of more than twenty-five thousand societies is 4.7+%, making a total of 7.7% of the dollar which is used for administration and education and cultivation of all the work of the Woman's Division at home and abroad. Thus 92.3% of the dollar reaches some mission field, at home or abroad.

Woman's Society and Wesleyan Service Guild

(*Continued from page 22*)

year. One year the Guild entertains, the next the Woman's Society. Sometimes it is made an all-church meeting, including both men and women of church and community.

Certain phases of Christian social relations bring better results through co-operation. For example, investigating the conditions and meeting the needs arising from juvenile delinquency.

Oftentimes the minister's schedule is too full to permit him to teach a study class for each group in his church, yet he could and would be glad to put his efforts into a Bible or a mission study class for all the women of the church. Many ministers will probably be using the new book by Bishop McConnell on *The Church After the War,* and would welcome the backing of both Woman's Society and Guild in making the half-dozen sessions more worth while.

The executive secretary of the Woman's Section of the Joint Division welcomes any successful plans of co-operation between the Woman's Society and the Wesleyan Service Guild.

Contributed by: MARION LELA NORRIS, *Secretary Wesleyan Service Guild.*

Fellowship of Prayer

The Lenten Booklet, *Fellowship of Prayer,* is one of the finest short-time booklets for daily devotions. Copies are 2 cents each, and can be secured from the Commission on Evangelism, 287 Fourth Avenue, New York 10, N. Y.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

Ai Kei Gakuen

It is a great joy to be with you, my friends, at home again. After eight years away there is the tang of a challenge in removing old friendships. Those I meet are not the victims of hate and suspicion which I had dreaded. Rather, like myself, they are striving to fill heart and mind to overflowing with love and sanity.

I rejoice that I could stay as I did with my Japanese friends. We endured many hardships together; together learned sterner lessons than before. Jesus' teaching on property is literally experienced and proven to us. Happiness depends not on our earthly treasure, but on treasures which neither moth nor rust can destroy, nor thieves break through and steal. Again, anxiety and fear bring no advantage. In the "quiet and rest" urged by the prophet Isaiah, in faith and communion with God, we find our only security. These and other truths we have firsthand. We rejoice.

Permission to form a property-holding body reached us at Ai Kei Gakuen, April 24, 1942. I was free to work and teach through the summer of '42. From September 16, 1942, to September 13, 1943, I was an internee in a camp for women in Tokyo. However, I had permission to go home to Ai Kei Gakuen to spend the night, September 7, 1943, just before I boarded the "Teia Maru," September 13. There all the teachers were at their posts under the able and admirable leadership of my chief colleague. (She had joined me in April, 1930, and shared the responsibility even from the choosing of the site for Ai Kei Gakuen.) Each department is growing; increasingly the community is appreciative of our work in all its aspects of service. Furthermore, the budget is being met. Barring major calamity it will supply necessities of the present program until it is free to be strengthened from outside again.

It was joy immeasurable to go home to Ai Kei Gakuen and see with my own eyes that these things are true: to look into the lighted, eager faces of my colleagues and feel their courage: to kneel again *with* them before the Father, who renewed our strength and faith to face these days of separation.

For the anxiety our women suffered, for the generous sacrificial gifts that set me free to have things in order; for the sympathy, the understanding, and the constant prayer of you all, I continue to lift my heart in thanksgiving and praise to God, our Father.—Mildred Anne Paine.

Mabel Ruth Nowlin

Miss Mabel Ruth Nowlin, who is on her way back to the United States with Miss Irma Highbaugh, writes from Calcutta:

"Christmas really began with the six-thirty carol service on Christmas Eve, by the young people of Thoburn Memorial Methodist Church. This is an English-speaking church, founded by the late Bishop Thoburn, for Anglo-Indians and Europeans. It is built right on the street, but at the side is a hedge of poinsettias, hibiscus, and colorful foliage shrubs. There is a big auditorium, pipe organ, church parlors, etc.

"On Christmas morning I went to the five-thirty service, groping my way through the darkness with aid of a flashlight, since Calcutta has a blackout every night. The little town of Bethlehem seemed far away from this great city of four million people, second city of the British Empire. As I looked up at the brilliant stars I remembered they were the very ones that shone over Bethlehem so long ago—and now. I had turned off my flashlight, thinking all was clear ahead, when I stumbled over something on the walk, one of the thousands of poor people and beggars who sleep on the sidewalks every night. Then the *need* for the Christ of Bethlehem and the the kind of world he comes to bring, seemed near.

"There were about fifty at the worship service, after which the ladies of the church served delicious fruit cake and sweetened coffee that reminded me of Turkish coffee.

"For the eleven A. M. service, Miss Highbaugh and I went to the Hindustani church with Doris Wells, the Woman's Division of Christian Service missionary who works there. The polished young pastor is a graduate of Leonard Seminary and a man whose people became Christians in the mass movement of the depressed classes. The congregation made a colorful picture—the dark faces; the gay pink and blue silk dresses of little girls; the elegant rose, green, powder-blue, gold-edged saris of the women.

"As I looked at them I tried to imagine what life must have been like for their parents, grandparents, or great-grandparents, in the toils of Hinduism or Mohammedanism. Especially as I watched the carefree little girls of seven to twelve years, and thought how their forebears were already married at this age, the coming of Jesus and the changes he made seemed very real.

"At the delicious Christmas dinner here at our house, where we had tart roselle jelly as a substitute

for cranberry sauce with our marvelous fried chicken, and cashew nuts from South India with our ice cream, I sat next to Mr. Munn, who is in government service. His father is a Methodist preacher in North India, and came from the depressed classes in the mass movement. He is a very pleasant man, and in government service holds an important post.

"Another guest was eighty-seven-year-old Mrs. Lee, founder of the Lee Memorial Mission. When her six children were killed in a landslide in Darjeeling forty-four years ago, Rev. and Mrs. Lee of our mission resolved to give the rest of their lives to rescuing Indian children who had no parents. Just this autumn she has had three hundred famine children in the orphanage which is now in charge of an Indian man and his wife, but Mother Lee still lives here and takes a keen interest in it all. She said that about one hundred of the famine children who came to them this fall soon died. They had been too exhausted by undernourishment to recover. The bright-looking young man who takes care of the rooms at this hostel was picked up on the Calcutta streets years ago by Mother Lee. She fed him by the bottle till he was able to eat solid food. He has been to school, speaks and writes three Indian languages, has a nice family of his own, and faithfully helps in the running of this hostel.

"For our northern trip the people here keep warning us of how cold it will be. They have only tropical weather here so are not so well prepared as we are for cold. However, we're having warm dressing gowns made from Kashmir shawls (over three yards to the shawl, and fifty-four inches wide, for ten dollars). Next week we shall spend two days in Darjeeling, at the foot of the Himalayas."

From Isabella Thoburn College comes the following word: "It is good to see some of the young men from your fighting forces (U. S.) in Lucknow sometimes. A few come over to the college and it has been a joy to meet them. Two were hungry to have their hands on an organ again, and were delighted to be able to spend an hour at the Hammond in our chapel."

Guild President Becomes a WAC

"AFTER her husband's death four years ago, Private Lowry (whose picture accompanied the article) continued church work, becoming active in the Brightwood church here. She taught the Gleaners women's Bible class for two years and was preseident of the Wesleyan Service Guild." (From a city daily newspaper.)

* * * * * * *

"The conference Guild secretary spoke at the First Methodist Church yesterday at 7:30 P. M., explaining the work of the Wesleyan Service Guild in her conference. . . . . Installation of the newly elected officers took place with the pastor in charge, and the service was concluded with the singing of the Guild hymn." (From local daily paper.)

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The Guild had charge of the Sunday evening church service, and the church bulletin carried the program of the service, and on the fourth page the complete roster of Guild officers and notices of Guild meetings.

* * * * * * *

The Guild Publicity Contest is under way, but it is still not too late for units to enter. The above and many other types of publicity count in this contest. Good publicity suggestions will be gleaned by the Guild secretaries from all the books entered, and passed on at the jurisdiction summer schools for the use of all Guilds. For requirements of the contest and points for judging, see 1944 Guild *Handbook* (pages 26-28) and the January METHODIST WOMAN (page 28).

Instructions for Local Units

1. Each unit wishing to participate must register with her conference Guild secretary.

2. Publicity must be placed in a press book.

3. All items must be dated between January 1 and May 31, 1944.

4. Contest closes May 31, 1944.

5. All entries must be in the hands of the district Guild secretary on or before June 10. (Where there is no district Guild secretary, these entries must be in the hands of the conference Guild secretary on June 10.)

Instructions for District Guild Secretaries

1. Each district Guild secretary receives from the conference Guild secretary the list of local units in her district that have registered.

2. On or before June 10, she receives entries from the registrants on her list.

3. She names a judging committee (which may be the district Guild committee, or a committee made up of representatives from near-by local units) to help her select the winning book. (See "Points for Judging," *Handbook,* page 27.)

4. She sends the winning book to the conference Guild secretary on the date specified by the latter.

5. She keeps a record of the scores of each unit participating in the contest, and sends a copy to the conference Guild secretary.

Instructions for Conference Guild Secretaries

1. Each conference Guild secretary receives from local units all registrations for the conference.

2. She sends to each of her district secretaries the list of registrants within the respective districts.

3. She instructs the district secretaries as to what date their winning books must be in her hands, and receives from them their winning books. (Where there is no district Guild secretary, the conference secretary receives the entries direct from the local units on June 10.)

4. She names a judging committee (which may be the conference Guild committee, or a committee made up of representatives from near-by local Guilds) to assist in selecting the winning books. (See "Points for Judging," *Handbook,* p. 27.)

5. She sends the winning book to the jurisdiction Guild secretary on the date specified by the latter.

6. She keeps a record of the scores of each local unit in the conference that has participated in the contest, as she receives this record from the district Guild secretaries.

Program Suggestions for May

Topic: Nursery Schools

By Helen Cox Exman

Background

As background for this program, the chairman and her committee might visit a nursery school if there is one being carried on in the neighborhood. In the cities where the Woman's Division of Christian Service is maintaining nursery schools, it would be well to visit these projects and get some firsthand information from the superintendent. A list of nursery schools maintained by the Woman's Division is on page 39 of the program booklet.

Program

If you wish to make the program longer, invite a guest who is a specialist in nursery school work. In some cities there are young girls who are taking such courses in colleges and universities. It is good to get the viewpoint of these younger people, and they are always stimulating, bringing, as they do, enthusiasm and optimism. A fifteen-minute talk from this guest would add a lot to your program.

For special music, why not solicit the aid of your nursery school teacher in your church school? She might be willing to let some of her little tots sing one of their favorite songs for you.

A jumbled-up quiz could be arranged, using the material at bottom of page 39 in the program book. For instance, small papers could be passed out containing one item of information. They should be numbered so that the three people holding the same number would read their papers consecutively. For example: 1. Helen Kelly Manley Community Center. 1. Portland, Oregon. 1. Fifteen average attendance. 2. Friendship Home. 2. Cincinnati, Ohio. 2. Thirty-five average attendance. And so on. More than one slip could be given to a person if you have too many slips. This would present the whole list of nursery schools supported by the Woman's Societies of Christian Service and would create a little merriment.

For refreshments, you might serve graham crackers or cookies and a glass of milk or orange juice, explaining that at the same time the same kind of refreshments are being served to our little children in the nursery schools.

Friendship House, Gary, Indiana, has a technicolor film. It is an 800-foot 16mm. technicolor film of the activities going on at Friendship House, including those of the nursery school. If you have a standard screen and a 16mm. projector this film would add thirty minutes of educational value to your program as well as entertainment. The only expense involved is the postage charge, but it is necessary to make the reservation well in advance of your meeting as the film is out most of the time. Order from Campbell Friendship House, 2100 Washington Street, Gary, Indiana.

Additional Material

The following stories may be used if you wish to lengthen your program.

The first day John came to the nursery school he refused to eat his vegetables. "I have only potatoes at home," he said. But he soon learned that one who is unable to eat all his dinner, leaving a clean plate, would also be unable to eat the attractive dessert waiting on the side table. For several days John was unable to have his dessert because he did not try to eat his vegetables. He made no comment. He watched the other children with no word of complaint. One day he came to the table, saw his plate with the tiny servings of the things which were so new to him and pointing to each one he said, "If I eat this and this and this, then I can have my dessert." "Yes," replied the teacher. Slowly he began to eat and at last his plate was empty. He was given his dessert, chocolate pudding, the delight of every child. The next day one of the younger children refused to eat his vegetables and little John patted him on the shoulder and said, "Hurry up, honey, and eat it or you can't have any pudding." By the end of the term, John enjoyed his vegetables so much that he would ask for a second serving.

* * * * * *

You will be interested in George. He is about sixteen now, but the only mother he has ever known has been the nursery school matron at Wesley House. His father came carrying him in his arms one cold winter morning soon after the child's mother had died. He said that he wanted to keep the children together and make a home for them. Since the older ones were in school and he had to work in his shoe shop, he wondered if Wesley House could help him. Indeed, it could and did! George really grew up at Wesley House. The father has never remarried, but the family has lived together happily. Most of the older girls are married now. They all feel that all that they are or ever expect to be they owe to Wesley House, the friendly settlement, which gathered them into its arms and sang their first lullabies.

The Sculptor

I took a piece of plastic clay
And idly fashioned it one day.
And as my fingers pressed it, still
It moved and yielded to my will.

I came again, when days were passed,
That bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.

I took a piece of living clay
And gently formed it, day by day,
And molded with my power and art
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon.
He still that early impress bore,
And I could change it nevermore.—Selected.

Suggestion for poster and invitations

The Methodist Student Fellowship Conference

By Mrs. Lenore E. Porter, *Secretary*

IN JANUARY the long-looked-for Methodist Student Fellowship Fund was launched. Some are saying: "What! Another fund! What does it signify?"

(1) For the first time the organized Methodist Student groups are being challenged to give through the church—their church—to missions and to their own church budget.

(2) Methodist Student groups are choosing to whom their funds will go. It is an educational process. A group will choose a Fellow College and a Fellow-American project. This means for fellow colleges:

(a) A general acquaintance with Christian colleges of all countries.

(b) A study of the contribution of the Christian colleges and their alumni to their own countries.

(c) A planning of whether to give to scholarships (which Dr. Wui-fang says is the best place), relief giving, or to projects carried on by students and alumni.

(d) It will begin an interest in exchange students and in foreign students coming from Christian schools abroad. (Watch for Government plans.)

(e) It may begin an interest in going personally to that country as a missionary.

Thus the World Christian Community will be enhanced by this World Fellowship of Christian Students.

This Student Fellowship Fund means for Fellow-American Projects:

(1) An occasion to study American problems. Students on every hand, at the Wooster Conference and at all conferences, agree that "We must put our own house in order if we would help to create world order."

(2) Occasion to discover what the church is doing to make America Christian.

(3) Occasion to select one or more places to know intimately and join hands with those in the project.

(4) Occasion to share their resources.

The Methodist Student Fellowship Fund divides one half to missions, one half to the extension of Methodist Student Work on campuses. (Send for literature to the Student Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.)

The Woman's Society of Christian Service is a participant in the Methodist Student Fellowship Fund. It is their fund to be promoted wherever there are Methodist Student groups.

Jurisdiction News

Northeastern Jurisdiction

The annual meeting of the Northeastern Jurisdiction Woman's Society of Christian Service will be held at the Church of St. Paul and St. Andrew, 86th Street and West End Avenue, New York, N. Y., March 28-30. The theme will be "One Harmonious World." The Lord's Song will become a Song of Triumph if all the womanhood of the church will determine that, together with God, we must build "One Harmonious World."

The first public session will be held at 2 P. M. on March 28 and the last on Thursday afternoon. No official headquarters are announced. Delegates are being assigned to adjacent hotels. Visitors must make own reservations.

North Central Jurisdiction

By Mrs. William H. Helrigel, *Secretary*

"Let us renew our journey with the labor of love and with the patience of hope, remembering that unto 'whomsoever much is given of him shall much be required' and that there is always a way, through our heavenly Father." These were the words of the president, Mrs. C. D. Laylin, as she closed the third annual meeting of North Central Jurisdiction Woman's Society of Christian Service held in St. Luke's Methodist Church, Dubuque, Iowa, Jan. 25-27, 1944.

With few exceptions the nineteen conferences of the Jurisdiction sent their full delegation of members. At the organization of the meeting, 130 voting delegates responded to roll call and with the visitors, the average attendance was about 400.

From the business sessions the following important actions were completed:

Sixteen nominees elected to the Board of Missions and Church Extension for final election at the Jurisdiction Conference: Dr. Alice Brethorst, Mitchell, S. D.; Mrs. James Oldshue, Chicago, Ill.; Mrs. W. H. Helrigel, Grand Rapids, Mich.; Mrs. W. M. Hubbard, Le Mars, Iowa; Mrs. E. R. Bartlett, Greencastle, Ind.; Mrs. Leon R. Peel, Minneapolis, Minn.; Mrs. F. G. Brooks, Mt. Vernon, Iowa; Mrs. Foss Zartman, Lima, Ohio; Mrs. Wilbur Ale, Detroit, Mich.; Mrs. R. B. Stansell, Milwaukee, Wis.; Mrs. Harry Lauer, Mt. Union, Iowa; Mrs. J. G. Law, Fond du Lac, Wis.; Mrs. T. Ross Hicks, Grand Forks, N. D.; Mrs. F. G. Poole, Detroit, Mich.; Mrs. C. N. Timmons, Sterling, Ill.; Mrs. John Seward, Cleveland, O. *Elections* to fill vacancies: Secretary of *Foreign Work*, Mrs. C. E. Wegner, St. Paul, Minn.; *Spiritual Life*, Mrs. David Shipley, Upper Iowa Conference; *Status of Women*, Mrs. O. D. Cannon, Milwaukee, Wis. *Nominating Committee for Fourth Annual Meeting:* Mrs. W. F. Tomlinson, Edgerton, Wis.; Mrs. C. N. Timmons, Sterling, Ill.; Mrs. W. M. Hubbard, Le Mars, Iowa; Mrs. Olin C. Jones, Aurora, Ill.; Mrs. Frank Ellis, Jeffersonville, Ind.; Mrs. B. R. Donaldson, Dearborn, Mich.; Mrs. E. F. Andree, Wilmington, O. *Date of Summer School of Missions and Christian Service:* June 5-10; place unnamed. *Date of Fourth Annual Meeting:* November 14-15; place unnamed.

For the year 1944, North Central Jurisdiction pledged a grand total of $900,000.

Of special interest and enjoyment were the addresses brought by the guest speakers. Miss Thelma Stevens, Executive Secretary, in her talk, "Major Areas of Responsibility for Church Women," pointed out how we can determine our responsibility on a basis of need and experience and how we should build into public opinion a peace consciousness, a right attitude toward every group, a new importance of missions around the world, and a definite responsibility for others. Mrs. C. C. Brooks, of the Navajo Methodist Mission School, Farmington, New Mexico, defined the work of this school as the largest piece of Indian work of The Methodist Church wherein, working against disease and a superstitious religion, they strive to prepare 135 boys and girls to go back and teach their own people and help win paganism for Christ. Returned recently on the "Gripsholm," Miss Marie Adams, Mary Porter Gamewell School, Peiping, China, impressed upon her listeners that as privileged women we have a responsibility to lead our women on to the great spiritual realities of God. She pictured something of her six months' internment in a concentration camp and stated that China is looking to America and the American church for leadership.

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTM

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Youth Work	Chi
North Central:						
Dakota	$3,341.26	$54.16	$3,395.42	.....	$25.00	
Detroit	25,533.09	872 93	26,406.02	.....	333.84	
Illinois	23,395.99	900.82	24,296.81	.....	409.24	
Indiana	17,862.67	1,248.83	19,111.50	.....	467.86	
Iowa-Des Moines	20,407.46	762.05	21,169.51	.....	196.86	
Michigan	18,333.91	1,461.65	19,795.56	.....	339.11	
Minnesota	8,000.30	360.00	8,360.30	.....	37.00	
North Dakota	3,835.36	165.00	4,000.36	.....	53.61	
North Indiana	13,543.61	590.72	14,134.33	.....	657.88	
North-East Ohio	44,442.96	1,752.12	46,195.08	$15.00	604.11	
North Minnesota	9,352.73	614.34	9,967.07	.....	125.64	
Northwest Indiana	7,494.26	478.37	7,972.63	.....	249.88	
Northwest Iowa	3,620.22	152.01	3,772.23	.....	18.42	
Norwegian-Danish	.....	.....	.....	.....	.....	
Ohio	45,348.36	2,211.95	47,560.31	25.00	572.47	
Rock River	26,498.08	1,640.52	28,138.60	.....	531.06	
Southern Illinois	6,678.22	389.43	7,067.65	.....	172.69	
Upper Iowa	8,865.96	235.41	9,101.37	.....	116.14	
West Wisconsin	3,992.85	114.90	4,107.75	.....	19.00	
Wisconsin	8,443.31	337.53	8,780.84	.....	21.79	
Northeastern:						
Baltimore	22,929.24	852.99	23,782.23	.....	296.02	
Central New York	15,536.82	440.60	15,977.42	.....	190.75	
Central Pennsylvania	15,184.31	273.00	15,457.31	.....	172.75	
East German	.....	.....	.....	.....	.....	
Erie	16,549.23	90.00	16,639.23	.....	261.61	
Genesee	12,976.31	300.45	13,276.76	.....	181.33	
Maine	1,501.92	.....	1,501.92	.....	2.34	
New England	12,371.90	174.61	12,546.51	.....	16.39	
New England Southern	5,065.00	7.25	5,072.25	.....	5.84	
New Hampshire	1,484.58	40.00	1,524.58	.....	4.00	
New Jersey	9,263.71	402.60	9,666.31	.....	95.94	
New York	8,146.53	363.19	8,509.72	5.00	140.65	
New York East	11,859.76	506.25	12,366.01	.....	99.64	
Newark	13,789.45	516.24	14,305.69	.....	257.40	
Northern New York	8,767.11	147.00	8,914.11	.....	154.85	
Peninsula	7,671.81	14.55	7,686.36	.....	88.50	
Philadelphia	18,759.48	647.35	19,406.83	.....	301.36	
Pittsburgh	26,511.61	508.83	27,020.44	.....	520.74	
Troy	13,489.03	259.91	13,748.94	.....	95.25	
West Virginia	19,720.67	779.33	20,500.00	.....	212.75	
Wyoming	14,155.28	.....	14,155.28	.....	23.00	
Puerto Rico Provisional	4.00	.....	4.00	.....	.....	
South Central:						
Central Kansas	14,782.78	1,139.00	15,921.78	.....	352.34	
Central Texas	8,775.11	590.89	9,366.00	5.50	108.79	
East Oklahoma	5,855.27	337.90	6,193.17	.....	84.80	
Indian Mission	68.52	8.77	77.29	.....	.....	
Kansas	12,598.61	836.39	13,435.00	.....	208.88	
Little Rock	7,502.17	561.83	8,064.00	.....	110.03	
Louisiana	11,022.16	560.17	11,582.33	.....	127.76	
Missouri	4,658.47	179.52	4,837.99	.....	53.16	
Nebraska	14,038.01	649.31	14,687.32	.....	199.63	
New Mexico	2,558.98	294.63	2,853.61	8.23	.....	
North Arkansas	3,268.34	509.95	3,778.29	.....	104.19	
North Texas	6,864.75	137.50	7,002.25	.....	62.50	
Northwest Texas	8,220.00	346.42	8,566.42	5.00	284.82	
St. Louis	6,479.34	434.15	6,913.49	.....	9.89	
Southwest Mexican	53.15	.....	53.15	.....	9.70	
Southwest Missouri	7,339.85	567.78	7,907.63	.....	110.65	
Southwest Texas	9,555.15	683.42	10,238.57	.....	121.98	
Texas	10,082.44	523.69	10,606.13	.....	108.65	
West Oklahoma	8,205.63	777.02	8,982.65	.....	174.33	

l for pr'ns 43	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: General Appropr'ns	Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
,434.82	$3,630.80	$3,434.82	.....	$3,434.82	$402.72	$191.97	$7.50	$30.00	$4,067.01
,909.69	25,455.09	25,958.69	$951.00	26,909.69	1,416.95	1,362.03	.....	90.00	29,778.67
,917.82	24,645.55	20,610.84	4,306.98	24,917.82	2,121.42	656.72	.....	2,364.32	30,060.28
,941.28	15,750.66	19,057.78	883.50	19,941.28	2,226.49	890.23	.....	147.00	23,205.00
,543.47	18,155.50	20,035.43	1,508.04	21,543.47	2,010.59	848.76	.....	.....	24,402.82
,424.17	16,670.09	19,924.17	500.00	20,424.17	1,592.65	881.07	.....	40.00	22,937.89
,467.60	9,331.02	8,467.60	.....	8,467.60	372.47	617.50	6.36	233.25	9,697.18
,104.66	3,422.28	4,104.66	.....	4,104.66	391.49	448.20	8.03	.....	4,952.38
,149.04	12,757.87	13,799.04	1,350.00	15,149.04	2,118.87	1,109.73	.....	16.00	18,393.64
,498.02	41,107.39	40,451.38	7,046.64	47,498.02	3,430.70	1,737.62	.....	125.00	52,791.34
,169.71	9,399.20	10,169.71	.....	10,169.71	721.72	279.57	10.85	.....	11,181.85
,348.67	8,862.31	8,288.67	60.00	8,348.67	925.38	586.18	.....	.....	9,860.23
,849.44	4,484.70	3,069.44	780.00	3,849.44	1,068.16	285.27	34.90	1,038.00	6,275.77
.....	385.25	.....	.....	.....	.....	.....	.....	.....	.....
,852.65	42,793.14	45,107.60	3,745.05	48,852.65	3,109.16	2,318.71	.....	947.00	55,227.52
,009.27	28,211.66	27,341.42	1,667.85	29,009.27	1,460.15	587.87	.....	.....	31,057.29
,358.23	8,993.14	7,358.23	.....	7,358.23	1,407.52	308.93	.....	.....	9,074.68
,291.26	7,882.54	9,191.26	100.00	9,291.26	1,091.00	559.84	10.48	10.00	10,962.58
,127.70	3,906.73	3,887.58	240.12	4,127.70	298.54	263.95	.....	175.00	4,865.19
,841.60	7,880.54	8,841.60	.....	8,841.60	823.40	461.90	9.30	.....	10,136.20
,151.54	22,912.06	22,187.57	1,963.97	24,151.54	3,260.64	893.15	.....	45.00	28,350.33
,240.76	17,474.92	16,061.21	179.55	16,240.76	531.80	520.22	.....	.....	17,292.78
,687.47	15,462.56	14,037.47	1,650.00	15,687.47	746.65	652.75	.....	.....	17,086.87
.....	763.45	.....	.....	.....	.....	.....	.....	.....	.....
,075.75	14,248.26	12,536.39	4,539.36	17,075.75	987.62	1,200.98	.....	1,207.75	20,472.10
,556.96	12,437.05	12,195.91	1,361.05	13,556.96	781.18	359.60	.....	40.00	14,737.74
,512.53	2,292.92	1,478.53	34.00	1,512.53	170.02	163.46	.....	.....	1,846.01
,596.22	9,206.32	11,096.22	1,500.00	12,596.22	59.04	428.54	.....	5.00	13,088.80
,082.22	4,087.34	4,336.59	745.63	5,082.22	383.50	85.50	15.00	.....	5,566.22
,536.08	1,845.50	1,536.08	.....	1,536.08	109.30	32.65	.....	.....	1,678.03
,828.89	9,139.84	8,953.88	875.01	9,828.89	438.92	647.36	.....	142.75	11,057.92
,787.43	9,876.81	8,787.43	.....	8,787.43	357.58	470.98	.....	10.00	9,625.99
,491.73	12,370.16	12,010.68	481.05	12,491.73	703.02	229.25	.....	362.17	13,786.17
,842.63	12,889.90	14,167.63	675.00	14,842.63	533.63	495.29	.....	.....	15,871.55
,111.96	11,362.57	9,111.96	.....	9,111.96	567.81	124.30	.....	.....	9,804.07
,831.93	6,875.93	6,627.05	1,204.88	7,831.93	583.07	351.46	.....	80.00	8,846.46
,885.36	21,233.41	17,395.80	2,489.56	19,885.36	800.00	592.00	.....	3,475.00	24,752.36
,117.49	27,107.28	23,950.81	4,166.68	28,117.49	2,144.89	286.91	.....	1,738.31	32,287.60
,868.98	14,360.65	13,868.98	.....	13,868.98	559.05	218.20	.....	290.25	14,936.48
,923.53	20,931.77	18,873.54	2,049.99	20,923.53	5,937.15	928.80	.....	1,217.50	29,006.98
,203.28	15,487.97	13,138.28	1,065.00	14,203.28	479.77	269.15	.....	.....	14,952.20
4.00	.....	4.00	.....	4.00	.....	.....	.....	.....	4.00
,594.88	15,468.17	15,844.88	750.00	16,594.88	2,343.15	1,327.44	.....	10.00	20,275.47
,556.91	4,157.38	9,556.91	.....	9,556.91	3,364.77	326.06	.....	.....	13,247.74
,326.10	4,785.87	6,326.10	.....	6,326.10	2,405.73	347.38	.....	.....	9,079.21
79.36	56.32	79.36	.....	79.36	34.47	.....	1.34	.....	115.17
,763.13	12,930.37	12,952.13	811.00	13,763.13	955.57	572.68	.....	121.00	15,412.38
,181.28	5,303.67	8,181.28	.....	8,181.28	2,569.41	136.83	.....	.....	10,887.52
,729.00	9,536.60	11,729.00	.....	11,729.00	4,302.07	1,260.03	.....	.....	17,291.10
,909.89	4,008.09	4,909.89	.....	4,909.89	1,640.15	465.66	21.56	123.75	7,161.01
,993.81	13,628.50	13,943.81	1,050.00	14,993.81	1,936.04	1,226.02	.....	.....	18,155.87
,864.99	150.00	2,864.99	.....	2,864.99	1,002.35	163.63	.....	.....	4,030.97
,899.66	4,291.34	3,899.66	.....	3,899.66	2,396.92	369.24	.....	3,083.89	9,749.71
,091.00	5,524.64	7,091.00	.....	7,091.00	4,339.85	252.70	.....	.....	11,683.55
,873.77	6,423.70	8,873.77	.....	8,873.77	4,424.98	1,204.62	.....	.....	14,503.37
,952.06	7,077.98	6,952.06	.....	6,952.06	2,329.52	363.47	.....	.....	9,645.05
69.18	165.16	69.18	.....	69.18	318.53	.....	.....	.....	387.71
,104.21	9,774.48	7,729.21	375.00	8,104.21	1,828.67	675.67	.....	41.50	10,650.05
,382.27	12,201.18	10,382.27	.....	10,382.27	4,561.20	452.62	.....	.....	15,396.09
,793.40	7,942.98	10,793.40	.....	10,793.40	5,170.51	1,298.20	.....	3.00	17,265.11
,216.00	10,581.56	9,216.00	.....	9,216.00	2,761.47	351.48	.....	.....	12,328.95

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTME

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Youth Work	Chi
Southeastern:						
Alabama	$7,077.18	$528.24	$7,605.42	$2.50	$65.05	
Florida	12,049.98	743.77	12,793.75	.....	397.43	
Holston	10,367.64	1,118.78	11,486.42	1.45	382.00	
Kentucky	5,302.01	576.46	5,878.47	.....	200.61	
Louisville	6,250.18	724.50	6,974.68	7.00	196.50	
Memphis	12,750.29	645.25	13,395.54	.....	132.90	
Mississippi	4,435.20	424.70	4,859.90	8.50	119.85	
North Alabama	9,408.43	697.35	10,105.78	.....	281.23	
North Carolina	12,810.46	842.09	13,652.55	.....	285.80	
North Georgia	15,387.21	2,101.43	17,488.64	.....	371.72	
North Mississippi	4,550.34	360.72	4,911.06	.....	181.59	
South Carolina	7,075.80	301.30	7,377.10	11.61	74.98	
South Georgia	10,255.56	722.71	10,978.27	.....	211.48	
Tennessee	8,496.67	862.25	9,358.92	.....	137.52	
Upper South Carolina	5,892.60	557.40	6,450.00	23.50	50.69	
Virginia	24,639.11	414.54	25,053.65	.....	127.20	
Western North Carolina	17,283.70	1,533.02	18,816.72	.....	353.29	
Western:						
Alaska Mission	36.00	.....	36.00	.....	.....	
California	12,743.12	409.90	13,153.02	.....	240.24	
Colorado	7,952.43	719.03	8,671.46	.....	249.77	
Idaho	2,180.77	57.10	2,237.87	.....	5.00	
Montana	2,278.89	79.25	2,358.14	.....	3.40	
Oregon	5,946.63	333.60	6,280.23	.....	102.83	
Pacific Northwest	6,713.12	269.10	6,982.22	.....	204.64	
Southern California-Arizona	43,768.97	1,448.14	45,217.11	.....	596.21	
Utah Mission	276.59	.....	276.59	.....	22.61	
Wyoming State	827.04	36.00	863.04	.....	9.92	
Central:						
Atlanta	165.81	23.25	189.06	.....	33.50	
Central Alabama	221.00	7.00	228.00	3.00	.....	
Central West	.....	6.00	6.00	.....	12.00	
Delaware	777.39	35.15	812.54	.....	32.05	
East Tennessee	117.50	.....	117.50	.....	.....	
Florida	66.00	19.00	85.00	.....	9.99	
Lexington	397.90	11.80	409.70	34.00	.....	
Louisiana	86.65	.....	86.65	.....	9.00	
Mississippi	92.00	.....	92.00	.....	.....	
North Carolina	8.00	.....	8.00	.....	.....	
Savannah	13.50	.....	13.50	10.00	.....	
South Carolina	44.41	1 50	45.91	.....	4.50	
South Florida	125.00	.....	125.00	.....	.....	
Southwest	175.00	14.00	189.00	.....	.....	
Tennessee	93.00	5.00	98.00	.....	9.00	
Texas	282.27	35.00	317.27	.....	1.50	
Upper Mississippi	.....	.....	.....	.....	.....	
Washington	1,090.23	93.20	1,183.43	.....	37.00	
West Texas	4.00	.....	4.00	.....	.....	
Hawaii	.....	.....	.....	.....	.....	
China Mission	53.15	.....	53.15	.....	.....	
Uruguay	18.27	.....	18.27	.....	.....	
Total from Conferences	$957,244.08	$46,562.76	$1,003,806.84	$165.29	$15,457.81	$9,
Other Income for Appropriations:						
Deaconess Emergency and Relief Fund	.....	.....	.....	.....	.....	
Deaconess Pension Fund	.....	.....	.....	.....	.....	
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	
Specials and Miscellaneous Gifts	.....	.....	.....	.....	.....	
Other Designated Expendable Receipts:						
Institutional Income	.....	.....	.....	.....	.....	
Miscellaneous	.....	.....	.....	.....	.....	
Brewster Hospital Fund	.....	.....	.....	.....	.....	
Refunds	.....	.....	.....	.....	.....	
Transients	.....	.....	.....	.....	.....	
Week of Prayer	.....	.....	.....	.....	.....	
Grand Totals	$957,244.08	$46,562.76	$1,003,806.84	$165.29	$15,457.81	$9,

for pr'ns 3	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: General Appropr'ns	Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
724.91	$5,000.54	$7,724.91	.....	$7,724.91	$6,429.73	$174.84	.....	.....	$14,329.48
290.00	13,356.00	13,290.00	.....	13,290.00	5,377.16	1,641.52	.....	.....	20,308.68
913.00	13,733.18	11,913.00	.....	11,913.00	7,151.16	530.11	$35.00	.....	19,629.27
146.67	7,571.92	6,146.67	.....	6,146.67	3,195.67	345.14	.....	.....	9,687.48
205.30	8,065.35	7,205.30	.....	7,205.30	3,436.69	527.99	.....	$300.00	11,469.98
598.54	7,641.38	13,598.54	.....	13,598.54	5,376.94	549.91	.....	.....	19,525.39
000.62	5,394.01	5,000.62	.....	5,000.62	4,085.60	89.03	.....	.....	9,175.25
467.91	8,698.50	10,467.91	.....	10,467.91	4,352.08	850.06	.....	143.50	15,813.55
010.10	13,584.61	12,110.10	$1,900.00	14,010.10	6,618.17	2,137.73	.....	578.80	23,344.80
084.15	17,993.10	17,078.90	1,005.25	18,084.15	5,530.45	452.00	.....	2,053.34	26,119.94
122.03	4,021.09	5,122.03	.....	5,122.03	3,286.12	438.82	.....	.....	8,846.97
488.27	8,436.27	7,488.27	.....	7,488.27	2,903.76	434.97	.....	25.00	10,852.00
204.08	9,156.95	11,204.08	.....	11,204.08	5,975.87	893.30	.....	25.00	18,098.25
517.53	6,590.27	8,004.94	1,512.59	9,517.53	3,382.23	53.35	.....	17.50	12,970.61
565.09	6,694.18	6,565.09	.....	6,565.09	3,007.12	849.94	.....	331.50	10,753.65
237.29	23,196.55	25,237.29	.....	25,237.29	11,222.84	1,235.19	10.00	5.00	37,710.32
287.39	18,316.94	19,287.39	.....	19,287.39	4,888.45	933.13	.....	2,175.48	27,284.45
36.00	.....	36.00	.....	36.00	14.70	.....	.....	.....	50.70
481.00	12,040.04	13,025.25	455.75	13,481.00	1,983.09	1,075.42	.....	25.00	16,564.51
048.07	8,143.08	8,318.07	730.00	9,048.07	688.15	598.21	.....	149.27	10,483.70
245.34	2,146.03	2,245.34	.....	2,245.34	249.86	171.20	1.80	.....	2,668.20
394.05	1,465.57	2,331.55	62.50	2,394.05	358.60	86.99	.....	256.00	3,095.64
430.20	5,001.19	6,180.20	250.00	6,430.20	847.00	82.26	.....	.....	7,359.46
354.43	12,331.13	7,144.38	210.05	7,354.43	1,401.19	235.06	.....	25.00	9,015.68
186.06	43,999.23	33,702.40	12,483.66	46,186.06	3,379.81	2,074.25	.....	.....	51,640.12
299.20	400.00	299.20	.....	299.20	43.85	58.25	.80	10.00	412.10
873.79	894.35	873.79	.....	873.79	261.22	208.50	.....	.....	1,343.51
222.56	30.30	222.56	.....	222.56	15.00	20.00	.....	.....	257.56
231.00	99.50	231.00	.....	231.00	30.00	.....	.....	.....	261.00
61.55	45.00	61.55	.....	61.55	50.00	9.50	.....	.....	121.05
865.79	1,124.55	577.50	288.29	865.79	128.61	67.00	.....	.....	1,061.40
117.50	20.65	117.50	.....	117.50	.....	.....	2.50	.....	120.00
96.99	112.17	96.99	.....	96.99	3.30	75.00	.....	.....	175.29
443.70	473.00	443.70	.....	443.70	20.00	10.00	.....	.....	473.70
98.65	168.95	98.65	.....	98.65	2.00	8.10	.....	.....	108.75
92.00	34.50	92.00	.....	92.00	12.00	14.50	.....	.....	118.50
8.00	135.00	8.00	.....	8.00	35.50	131.90	.....	.....	175.40
23.50	185.35	23.50	.....	23.50	.....	15.50	.....	.....	39.00
50.84	222.08	50.84	.....	50.84	54.10	15.00	.....	.....	119.94
125.00	105.00	125.00	.....	125.00	28.95	.....	.....	.....	153.95
189.00	158.00	189.00	.....	189.00	.....	.....	.....	.....	189.00
109.00	200.70	109.00	.....	109.00	.....	5.00	2.50	.....	116.50
323.77	273.53	323.77	.....	323.77	91.12	10.00	.....	.....	424.89
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
251.18	1,243.08	1,251.18	.....	1,251.18	139.01	7.30	.....	.....	1,397.49
4.00	45.76	4.00	.....	4.00	3.00	13.50	.....	.....	20.50
.....	10.00	.....	.....	.....	.....	.....	.....	.....	.....
53.15	.....	53.15	.....	53.15	.....	.....	.....	.....	53.15
18.27	.....	18.27	.....	18.27	.....	.....	.....	.....	18.27
3,553.21	$958,658.70	$958,549.21	$70,004.00	$1,028,553.21	$191,869.48	$51,269.80	$177.92	$23,332.83	$1,295,203.24
.....	.....	2,105.00	.....	2,105.00	.....	.....	.....	.....	2,105.00
.....	.....	13,820.69	.....	13,820.69	.....	.....	.....	.....	13,820.69
.....	.....	7.00	.....	7.00	.....	.....	.....	.....	7.00
.....	.....	17,439.21	.....	17,439.21	.....	.....	.....	.....	17,439.21
.....	.....	.....	.....	.....	.....	.....	.....	85,260.63	85,260.63
.....	.....	.....	.....	.....	.....	.....	.....	2,497.07	2,497.07
.....	.....	.....	.....	.....	.....	.....	.....	6,000.00	6,000.00
.....	.....	.....	.....	.....	.....	.....	.....	9,311.97	9,311.97
.....	.....	.....	.....	.....	.....	.....	.....	18,049.83	18,049.83
.....	.....	.....	.....	.....	56.11	.....	.....	.....	56.11
8,553.21	$958,658.70	$991,921.11	$70,004.00	$1,061,925 11	$191,925.59	$51,269.80	$177.92	$144,452.33	$1,449,750.75

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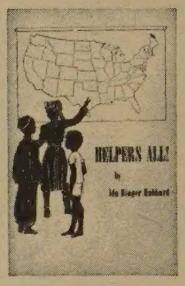

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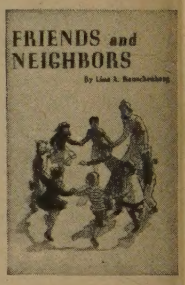

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